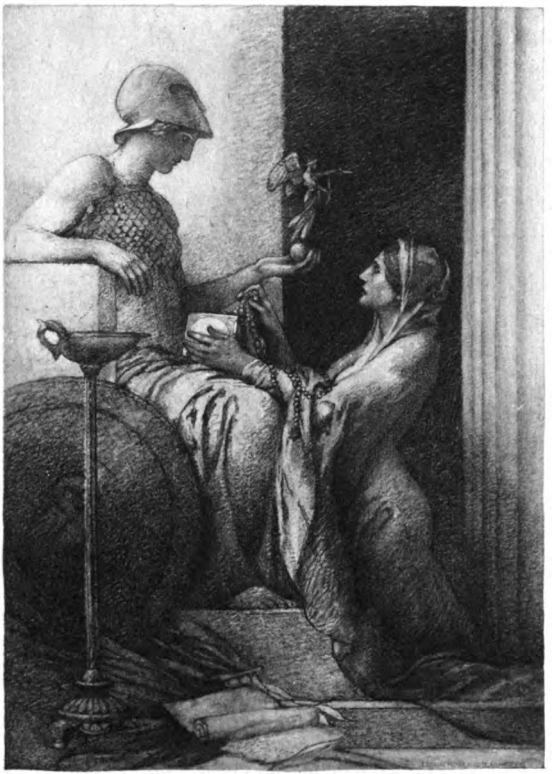
R 953



LELAND·STANFORD·JVNIOR·VNIVERSITY

Digitized by Google

Digitized by Google

Digitized by Google

Clarendon Press Series

FIRST GREEK READER

RUSHBROOKE

Digitized by Google

London
HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.

New York
112 FOURTH AVENUE

Digitized by Google

Clarendon Press Series

A

FIRST GREEK READER

BY

W. G. RUSHBROOKE, M.L.

Formerly Fellow of St. John's College, Cambridge

Senior Classical Master at the City of London School

Third Edition

Oxford

AT THE CLARENDON PRESS

M DCCC XCII

Digitized by Google

198813

Oxford

PRINTED AT THE CLARENDON PRESS

BY HORACE HART, PRINTER TO THE UNIVERSITY

CLARENDON LIBRARY

Digitized by Google

PREFACE.

THE object of this little book is to familiarize a pupil, as quickly as possible, with such idioms of the Greek language as are most common, and yet, if unexplained, most likely to prove stumbling-blocks in his path.

In order to secure that end, no sentences which do not illustrate some special Greek idiom have been introduced in the first hundred and twenty-five pages; and all points, which it seemed unnecessary to explain to an English boy possessed of some knowledge of another language beside his own, have been omitted.

In the case of the Verb, for instance, no separate mention is made of the Active and Passive Voices, or of the Indicative and Imperative Moods. For it has been assumed, at the outset, that, as few boys begin Greek in England before they have made some acquaintance with the laws of English and Latin Grammar, to linger long upon such constructions as are common in our own language or Latin would be mere waste of time.

The first Exercises, or lists of Examples, will not be found to make any heavy demands upon the reader's knowledge of Greek Accidence. By degrees, however, the Examples become more difficult; but their increasing difficulty will, it is hoped, be fully met by the completeness of the Glossary. For the sake of beginners, the Glossary contains not only the present tense of every verb used in the course of the book, but nearly all the augmented and reduplicated tenses as well, each under its own initial letters.

After a pupil has mastered the idioms contained in the

Digitized by Google

earlier parts of the book, it should be possible for him to proceed to the 'Miscellaneous Extracts' and read them, by the aid of the Glossary, with tolerable ease.

It need scarcely be stated that, unless by an oversight, no usage foreign to Attic Greek has been admitted; and no poetical words or constructions have been inserted without an accompanying statement of their nature.

In compiling the Glossary, I have made great use of that at the end of the Rev. Prof. Mayor's 'First Greek Reader,' and in my search for Examples to be inserted among the 'Miscellaneous Extracts,' I have been guided mainly by the list of authorities quoted in Professor Mayor's preface. Many of the instances of idioms in the earlier part are taken from the Grammars of Rost, Madvig, Donaldson, and Jelf. I cannot conclude without acknowledging the material help which I have received from Mr. R. R. D. Adams, of the Inner Temple, in revising the proofsheets; nor without owning my great obligation to the Rev. Dr. Abbott, Head Master of the City of London School, and to Mr. J. S. Reid, Fellow and Lecturer of Christ's College, Cambridge, to whose frequent and valuable aid whatever is good in this book is due.

City of London School, Cheapside,
February, 1878.

Digitized by Google

PREFACE TO THE SECOND EDITION.

A SECOND EDITION having been called for, the opportunity has been taken of revising the book throughout, and of remedying some of its defects and supplying a few of its omissions.

Very great assistance has been rendered in the work of revision by the laborious care and kindness of Mr. H. C. Ridges, B.A., of Trinity College, Cambridge, who has gone through the whole of the book with a pupil, and to whom the Editor's best thanks are hereby most cordially rendered.

City of London School, Thames Embankment,
February, 1883.

Digitized by Google

Digitized by Google

CONTENTS.

PART I.

SIMPLE SENTENCES.

		PAGE
I.	§§ 1–3 . . **Subject and Predicate**	1
II.	§§ 4–11 . **Article with Noun**	2
	Adjective Predicate (§ 4)	2
	Article shows Subject (§§ 5–7)	3
	Adjective Predicate in Accusative (§§ 8–11) . .	5
III.	§§ 12–20 . **Article with Adjective**	7
	Adjective Attribute (§§ 12, 13)	7
	Adjectival Phrases (§§ 14–17)	8
	Ellipse (§§ 18–20)	10
IV.	§ 21 . . . **Article as Possessive Pronoun** . .	13
V.	§ 22 . . . **Article to denote a Class** . . .	14
VI.	§§ 23, 24 . **Article with Numbers**	15
VII.	§ 25 . . . **Adjective translateable as Adverb** .	16
VIII.	§ 26 . . . **Concord. Neuter Plurals** . . .	17
IX.	§§ 27–32 . **Suspensive Conjunctions** . . .	18
X.	§§ 33–49 . **Pronouns**	21
	Personal and Possessive (§§ 33–35)	21
	Demonstrative (§§ 36–38)	23
	Relative (§§ 39–43)	24
	Other Pronominals (§§ 44–49)	26
XI.	§§ 50–55 . **Accusative Case**	28
XII.	§§ 56–70 . **Genitive Case**	31
	Genitive of Ablation (§§ 58–61)	33
	Genitive of Connexion (§§ 62–70)	35

Digitized by Google

PAGE

XIII. §§ 71–79 **Dative Case** 39
Dative for Locative (§ 72) 39
Dative Proper (§§ 73–75) 40
Dative for Instrumental (§§ 76–79) 42

XIV. §§ 80–122 **Prepositions** 44
With a single Case (§§ 81–90) 46
With two Cases (§§ 91–98) 49
With three Cases (§§ 99–121) 52
Prepositional Phrases (§ 122) 59

XV. §§ 123–135 **Tenses** 63
Aorist distinguished from other Tenses (§§ 125–130) 64
Aorist Frequentative (§ 131) 66
Aorist translated by Pluperfect (§ 132) . . 68
Aorist translated by Present (§ 133) . . . 68
Certain exceptional Tenses (§§ 134, 135) . . 69

XVI. §§ 136–138 **The Middle Voice** 70

XVII. §§ 139–151 **The Participle** 74
With Article (§ 140) 74
Without Article (§§ 141–143) 75
With Transitive Verbs (§ 144) 77
Attracted (§ 145) 78
With Intransitive Verbs (§ 145 a) 79
Distinguished from Infin. after same Verb (§§ 146, 7) 80
Genitive Absolute (§§ 148, 149) 82
Accusative Absolute (§§ 150, 151) . . . 83

XVIII. §§ 152–154 **Verbal Adjective** 85

XIX. §§ 155–179 **The Infinitive** 86
As a Noun (§§ 156–160) 87
Its Subject (§§ 161, 162) 89
Accusative with Infinitive (§§ 163–172) . . . 90
Future Infinitive (§§ 173, 174) 94
Subject not repeated (§§ 175, 176) . . . 95
Subject attracted (§ 177) 96
Infinitive of Purpose (§§ 178, 179) . . . 97

XX. §§ 180–186 **Subjunctive and Optative** . . 99

Digitized by Google

PART II.

COMPOUND SENTENCES.

	PAGE
XXI. §§ 187, 188 **Final Sentences**	102
XXII. §§ 189–203 **Conditional Sentences** . . .	105
Of Future Time (§§ 193–198)	106
Of Past Time (§§ 199–201)	109
Ellipse of One Clause (§§ 202, 203) . . .	112
XXIII. §§ 204–209 **Temporal Sentences** . . .	114
XXIV. §§ 210–214 **Reported Speech**	118
Oratio Recta (§§ 210, 211 and 162–170) . .	118
Oratio Obliqua (§§ 212–214)	119
XXV. §§ 215–227 **The Negatives**	121

Miscellaneous Extracts. Hints for Translation . .	127
Glossary	163

Digitized by Google

Digitized by Google

FIRST GREEK READER.

PART I.

SIMPLE SENTENCES.

I.

Subject and Predicate.

1. IN every statement[1] are two parts—

(1) The **Predicate.**

(2) The **Subject.**

The **Predicate** consists of the stating word or words.

The **Subject** is the word that answers to the question '*Who?*' or '*What?*' before the Predicate.

In the former of the two statements, '*He comes,*' and '*He is coming,*' the single word '*comes*' is the Predicate; in the latter the two words '*is coming,*' taken together, form the complete Predicate. To both questions '*Who comes?*' and '*Who is coming?*' the word '*He*' is the answer; '*He,*' therefore, is the Subject of both the statements.

[1] It is of course possible for every statement to be turned into a command or a question. Thus, in the statement 'Thou art,' in the command 'Be thou,' and in the question 'Art thou?' the Subject and Predicate do not really undergo any change.

Digitized by Google

2. In the Teutonic languages, as well as in Latin and Greek, every tense-form of the finite verb consisted originally of two parts, the verb and the personal pronoun. So long as this fact was not forgotten, and the personal endings were preserved in a recognizable form, so long was it possible for a single word to form a complete statement. Hence, **λέγο-μεν**, **dici-mus** (*'we say'*), **ἔλεγον** (*'I said'*), **dixeram** (*'I had said'*), are each of them felt to include a Subject as well as a Predicate, and used accordingly.

In English, however, the personal endings gradually died off from the verb-stem, and it has now become necessary, where there is no noun-subject, to use the personal pronoun over again, if a sentence is to be distinctly understood.

3. When a statement contains any word that answers to the question *'whom?'* or *'what?'* after the Predicate, that word is called the **Object.**

II.

Article with Noun.

(i.) Adjective Predicate.

4. There is a want of completeness in such a sentence as **ὁ παῖς ἐστὶν**, 'the boy is . . .' It is clear that **ὁ παῖς**, 'the boy,' is the Subject spoken of; but what is said about him? 'The boy is'—what? This instance shows that **ἐστὶν** is not a complete Predicate. Hence, in **ὁ παῖς ἐστὶν ἀγαθὸς**, 'the boy

Digitized by Google

is good,' we call the two words ἐστὶν ἀγαθὸς, 'is good,' the Predicate. It is very important to notice that in all such sentences it is the Adjective that constitutes the main part of the Predicate, while ἐστὶν[1] serves rather as a connecting link between the Subject and the Predicate.

EXAMPLES.

τὸ ἔργον ἐστὶ καλόν.
αἱ ἡμέραι εἰσὶν ἱεραί.
μέγας ἐστὶν ὁ λέων.
ὁ λεὼς ἐστι σοφός.
εὐθεῖά ἐστιν ἡ ὁδός.
ἡ μήτηρ ἐστὶ καλή.
θνητός ἐστιν ὁ φιλόσοφος.
οἱ λόγοι ἀληθεῖς εἰσίν.
ἵλεῳ εἰσιν οἱ θεοί.
ῥᾴδιόν ἐστι τὸ ἔργον.
ἡδύς ἐστιν ὁ οἶνος.
ὁ δοῦλός ἐστι ποιητής.

(ii.) ARTICLE PUT WITH SUBJECT TO DISTINGUISH IT FROM PREDICATE.

5. In all the above sentences ἐστὶ and εἰσὶ may be omitted. Instead of ὁ ἀνὴρ ἐστιν ἀγαθὸς, 'the man is good,' we might have **ὁ ἀνὴρ ἀγαθός**. This,

[1] It may be well to state here that if ἔστιν is written with the acute accent on the first syllable, it is a complete Predicate, and means, 'is,' 'exists,' etc. Thus **Θεὸς ἔστι**, 'there *is* a God.'

Digitized by Google

though brief, is not confusing: for in such sentences the **Article goes with the Subject**[1] **and so distinguishes it from the Predicate.**

Thus, in the sentence δοῦλος ὁ ποιητής, 'the poet is a slave,' it is only the position of the Article that stamps ποιητὴς as the Subject.

6. If the Article is not used in such sentences, the Subject and Predicate cannot be distinguished. Thus, the words μαθήματα παθήματα are quite ambiguous, and may mean either 'learning is suffering' or 'suffering is learning.'

7. The order is no guide. It does not matter whether Predicate or Subject stands first, so long as the Article is with the Subject[1]. Thus ἡ μήτηρ καλὴ and καλὴ ἡ μήτηρ are equally good Greek for 'the mother is beautiful.'

In Greek, as in Latin, verbs signifying 'to be,' 'to be called,' 'to be thought,' 'to be made,' have the same case after them as before them.

EXAMPLES.

οἱ ναῦται ξένοι.
ἄθλιος ὁ ψευστής.
κλέπτης ὁ Κύκλωψ.
μακραὶ αἱ κέλευθοι.
θνητοὶ οἱ ἄνθρωποι.
ἀμήχανος ἡ συμφορά.

[1] The Article always stands before the word it goes with. One could no more say in Greek ἄνθρωπος ὁ than in English 'man the.'

Digitized by Google

μεγάλη ἡ Ἄρτεμις.
ὁ πύργος ἀσφαλής ἐστιν.
τὸ ὕδωρ οἶνος γίγνεται.
ἀθάνατος ἡ ψυχὴ καὶ ἀνώλεθρος.
οἱ παῖδες ἄνδρες γίγνονται.

(iii.) PREDICATIVE ADJECTIVE IN OBLIQUE CASES.

8. All the Adjectives, so far, have been in the Nominative, and no sentence has involved more than one Predicate.

But in such a sentence as τοὺς λόγους ψευδεῖς λέγει, 'he says his words false,' two distinct Predications or statements are made:—

(1) λέγει λόγους—'he speaks words;'—*an altogether unimportant statement.*

(2) οἱ λόγοι ψευδεῖς εἰσίν, 'those words (the words which he speaks) are false:' *important.*

So too μεγάλην τὴν κεφαλὴν ἔχει involves—

(1) κεφαλὴν ἔχει, 'he has a head:' *unimportant.*

(2) ἡ κεφαλὴ μεγάλη ἐστίν, 'that head is large:' *important.*

9. Further, in a sentence like μέγα τὸ δίκτυον ἔχουσιν οἱ ναῦται both the Predicates are important, though in different degrees:—

(1) δίκτυον ἔχουσιν οἱ ναῦται, 'the sailors have a net.'

(2) μέγα ἐστὶ τὸ δίκτυον, 'the net is large.'

Digitized by Google

10. It is equally easy to show that for the Genitive and Dative Cases also this rule holds good:—**Where a Noun has the Article, an Adjective agreeing with that Noun, if not immediately preceded by the Article, becomes a Predicate.**

11. Exactly similar is the French 'Il a les yeux beaux.' *Such sentences as these may always be translated into English by inserting a relative clause to hold the less important Predicate:—*

'The words (that) he speaks are false.'
'The net (that) the sailors have is large.'

This method is, however, sometimes cumbrous, and it is occasionally neater to turn such sentences by the use of the Possessive:—as

'His words are false.'
'The net of the sailors is large,' etc.

Where the verbal predicate is unimportant, we frequently ignore it and indicate the important adjectival predicate by emphasis only, 'He has a *large* head,' etc.

EXAMPLES.

τοὺς ὀφθαλμοὺς καλοὺς ἔχεις.
πολλοὺς ἔχομεν τοὺς εὐεργέτας.
ἄδικα τὰ ἔργα βουλεύει ὁ τύραννος.
ἰσχυρᾶς τῆς πόλεως ἄρχουσιν.
φαιδρὸν τὸ πρόσωπον ἔχει ἡ κόρη.
μακρὰν τὴν εἴσοδον ἔχει τὸ σπήλαιον.
πικρᾶς τῆς ἐλευθερίας γεύσεσθε.
δυσκόλῳ πείθονται τῷ δεσπότῃ οἱ δοῦλοι.

Digitized by Google

ὀξὺν τὸν πέλεκυν ἔχει ὁ ὑλοτόμος.
διπλῆν τίνουσι τὴν δίκην οἱ Πριαμίδαι.
ἵλεως τοῖς θεοῖς εὐχόμεθα.
ἐσθλῆς ἁμαρτάνει τῆς γυναικὸς ὁ Ἄδμητος.

III.

Article with Adjective.

(i.) Attributive Adjective.

12. There are three ways in which Article[1], Adjective, and Noun may be arranged, when the Adjective is not a Predicate, but merely an Attribute of the Noun.

(1) *Article Adjective* Noun—
ὁ ἀγαθὸς ἄνθρωπος,
(2) Article Noun *Article Adjective*—
ὁ ἄνθρωπος ὁ ἀγαθός,
(3) Noun *Article Adjective*—
ἄνθρωπος ὁ ἀγαθός,

} 'the good man.'

Of these (1) ὁ ἀγαθὸς ἄνθρωπος is the ordinary unemphatic form; the other two do not materially differ from one another; but in both of them more emphasis is thrown upon the Adjective from its unusual position. The meaning in (2) and (3) is rather 'the man—I mean the *good* man.'

Observe, that all these three modes of expression

[1] When an Attributive Adjective goes with a Noun, *and there is no Article*, it does not matter in what order the Noun and Adjective come. Thus ἀγαθοὶ ἄνθρωποι and ἄνθρωποι ἀγαθοί, like *viri boni* and *boni viri* in Latin, are identical in meaning.

Digitized by Google

are alike in having the Adjective immediately preceded by the Article.

RULE.—**An Adjective immediately preceded by the Article is an Attribute and not a Predicate.**

13. But from §§ 5 and 7 we see that ὁ ἄνθρωπος ἀγαθὸς and ἀγαθὸς ὁ ἄνθρωπος both mean 'the man is good.' Hence—

RULE.—**An Adjective not preceded by the Article, if in agreement with a Noun that has the Article, is a Predicate** (see § 7).

EXAMPLES.

τὸ μέγα δένδρον πλείω σκιὰν ποιεῖ.
ὁ χρυσοῦς στέφανός ἐστιν ἐν τῇ οἰκίᾳ.
παῖδες οἱ ἀγαθοὶ τὸν πατέρα ὠφελοῦσιν.
τὰ μακρὰ τείχη οἰκοδομοῦσιν οἱ Ἀθηναῖοι.
τὴν λαμπρὰν σελήνην θαυμάζουσιν οἱ παῖδες.
τιμῶμεν πάντες τὸν ἄρχοντα· τίς τὸν θεὸν τιμᾷ;
ἐκ τοῦ μεγάλου λιμένος ἐκ-πλέουσιν οἱ Συρακόσιοι.
τὰς ναῦς τὰς μακρὰς ἐν τῷ νεωσοίκῳ εὑρίσκομεν.
τὸν ἄδικον τύραννον πάντες[1] οἱ πολῖται μισοῦσιν.
οἱ ἐσθλοὶ ἄρχοντες οὐκ ἀδικοῦσιν τοὺς πολίτας.

(ii.) ADJECTIVAL PHRASES.

14. All that comes between the Article and its Noun is of the nature of an Attributive Adjective, and simply qualifies the Noun.

Thus τὰ τῆς πόλεως τέλη may be rendered 'the

[1] πᾶς, like our '*all*,' may (*a*) precede the Article, or (*b*) follow the Noun. When it (*c*) follows the Article, it means '*the whole*.'

Digitized by Google

magistrates of the city,' 'the city magistrates,' or 'the civic magistrates.' And it is clear that, as these phrases mean precisely the same thing, τῆς πόλεως has the same *adjectival* force in the first as 'civic' has in the last of them.

15. So, too, in οἱ [ἐν τῇ πόλει] ἄνδρες, the words ἐν τῇ πόλει are *adjectival*, limiting the meaning of οἱ ἄνδρες to 'the men who-are-in-the-city.'

The last instance gives the key by which all such sentences may be translated. *It is always possible, and often necessary, to turn them by a relative clause.* Thus τὰ τῆς πόλεως τέλη[1] may be rendered 'the magistrates who belong to the city.'

In German this employment of huge compound Adjectives is constant, in English it is occasional: we say, for instance, 'the never-to-be-forgotten day.'

16. Adverbs of time and place are very frequently found in this adjectival position. Thus οἱ νῦν ἄνθρωποι, 'the now men,' 'the men of the present day,' and οἱ ἐνθάδε στρατιῶται, 'the here soldiers,' 'the soldiers in this position.'

17. Observe that these Adjectival phrases, like the simple Attributive Adjective (see § 12), are sometimes placed after the Noun, with the Article repeated before them; as γενναία ἐστὶν ἡ τέχνη ἡ τοῦ ποιητοῦ, 'Noble is the art—(I mean) the (art) of the poet.' τοὺς ποιητὰς τοὺς πάλαι θαυμάζομεν, 'We admire the poets of olden time.'

[1] Observe that this sentence might be written τὰ τέλη τῆς πόλεως, but the order given above is more common.

Digitized by Google

EXAMPLES.

καλόν ἐστι τὸ τῆς ἀρετῆς ἆθλον.

πολλοί εἰσιν οἱ ἐν τῇ ἠπείρῳ βάρβαροι.

οἱ ἐν τῇ οἰκίᾳ παῖδες τὴν θύραν ἔκλειον.

ὁ τύραννος ὁ πανάθλιος λιμῷ ἀπ-έθνησκεν.

ἱστορίᾳ καὶ θεωρίᾳ τὰ τοῦ θεοῦ ἔργα μανθάνομεν.

τὴν τοῦ ποιητοῦ οἰκίαν ἔσωζον οἱ πολέμιοι.

ὁ τοῦ δεσπότου ὀφθαλμὸς αὐξάνει τὴν σπουδὴν τῶν δούλων.

τὰ τῆς πόλεως πράγματα οἱ στρατηγοὶ κακῶς ἔπραττον.

οἱ στρατηγοὶ τῶν βαρβάρων τὴν ἄνω πόλιν κατ-ελάμβανον.

οἱ στρατηγικοὶ νομιζόμενοι ἄνδρες ἐν πολέμῳ ἐξετάζονται.

(iii.) OMISSION OF WORDS MEANING 'MAN,' 'WOMAN,' 'THING.'

18. The words **ἄνθρωπος,** 'man,' **γυνή,** 'woman,' **πρᾶγμα,** 'thing,' are often left out with the Article and Adjective, and almost always with the Article and Participle:—as

οἱ πονηροί, 'the bad (men).'

οἱ κολυμβῶντες, 'the diving (men),' 'those who dive,' 'the divers.'

οἱ ταῦτα γράψαντες, or *οἱ γράψαντες ταῦτα,* 'the people who wrote these (things).'

Digitized by Google

So too **αἱ νῦν, οἱ πάλαι**, etc., 'the women of to-day,' 'the men of long ago,' etc.

19. The neuter of the Adjective is often found with the Article to express a corresponding Noun. Thus:—**τὸ ἀληθὲς**, 'the true,'=**ἡ ἀλήθεια**, 'truth;' **τὸ καλὸν**, 'the beautiful,'=**τὸ κάλλος**, 'beauty;' **τὸ Ἑλληνικὸν**=**οἱ Ἕλληνες**, 'the people of Hellas;' **τὸ βαρβαρικὸν**=**οἱ βάρβαροι** (as we say *Christendom, heathendom*).

EXAMPLES.

οἱ θνητοὶ πολλὰ ποθοῦσιν.
οἱ ἀνόητοι τοὺς σοφοὺς μισοῦσιν.
αἱ νῦν ταῦτα πράττουσιν.
οἱ ἐν τῇ νηῒ δια-φθείρονται.
πειρώμεθα πάντες τὸ ἀληθὲς ἐξ-ευρεῖν.
πᾶν τὸ συμμαχικὸν ἀν-έστησεν ὁ στρατηγός.
τὰ τῆς πόλεως οἱ πλούσιοι πράττουσιν.
τὰ δεινότατα πάσχουσιν οἱ αἰχμάλωτοι.
οἱ ἀνόητοι τοὺς σοφοὺς πειράσουσι διδάσκειν.
οἱ ἐν τῇ πόλει δεῦρο πρέσβεις πέμψουσιν.
Μίνως τὸ ληστικὸν καθ-ῆρει ἐκ τῆς θαλάσσης.
οἱ ὑπὸ τῆς νόσου ἀποθανόντες δισμύριοι ἦσαν.
τοὺς τὰ πονηρὰ πράττοντας πειρᾷ ὁ κριτὴς κωλύειν.
οἱ τὴν ἀρετὴν ἀσκοῦντες θαυμάζονται.
κελεύσει ὁ στρατηγὸς πάντας τοὺς ἐν τῇ πόλει ἀπ-ιέναι.

Digitized by Google

(iv.) Omission of words meaning 'Son,' 'Daughter,' 'Road,' etc.

20. The words **υἱὸς**, 'son,' **θυγάτηρ**, 'daughter,' **οἶκος**, 'house,' **ὁδὸς**, 'road,' **γῆ**, 'land,' **μοῖρα** and **μέρος**, 'part,' **χρήματα**, 'property,' are often left out when they may be easily supplied from the context.

Σωκράτης ὁ Σωφρονίσκου (*υἱὸς*), 'Socrates the (son) of Sophroniscus.'

τὴν ἐπ' Ἀθηνῶν (*ὁδὸν*) **πορεύονται**, 'they are proceeding along the road to Athens.'

So in Latin, 'Ventum erat ad Vestae,' 'We came to Vesta's (temple);' and in English, 'We saw *St. Paul's*;' 'He went *to his mother's*.'

Examples.

Δημοσθένης ὁ Δημοσθένους λέγει τάδε.
ἐν τῇ ἀλλοτρίᾳ τροπαῖον στήσουσιν.
τὴν ταχίστην ἥκουσιν οἱ κήρυκες.
τὴν οἰκάδε πορεύονται οἱ ξένοι.
πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν;
τίς οὐκ Ἀντιγόνην, τὴν τοῦ Οἰδίποδος θαυμάζει;
διὰ τῆς ἀλλοτρίας πορεύονται οἱ στρατιῶται.
τὴν Κλυταιμνήστρας θῦσαι ἐπείρα Ἀγαμέμνων.
πάρεστιν Ἑρμῆς ὁ Μαίας τῆς Ἄτλαντος.
τὴν ἱερὰν ἐς Δελφοὺς οἱ πρέσβεις πορεύσονται.
τὴν πολλὴν τῆς Ἑλλάδος τέμνουσιν οἱ βάρβαροι.
τὴν τῶν τὰ τῆς πόλεως πραττόντων ἀρετὴν θαυμάζω.

Digitized by Google

IV.

Article equivalent to Possessive Pronoun.

21. The article in such a sentence as δὸς ταῦτα τῇ μητρὶ is often to be translated by the Possessive Pronoun, 'Give these (things) to *your* mother:' for, except to mark an emphasis, Possessive Pronouns are but little used in Greek.

So regularly in French:—e. g. 'J'ai mal à *la* tête,' ἀλγῶ τὴν κεφαλήν: and sometimes in English, e. g. 'I have a pain in *the* head,' 'my head aches.'

In ὁ ἐμὸς δοῦλος καὶ ὁ τοῦ ἀδελφοῦ, 'my slave and my brother's (slave),' the ἐμὸς is inserted for the sake of the antithesis, but there is no need of ἐμοῦ with τοῦ ἀδελφοῦ.

EXAMPLES.

τῷ ἀδελφῷ ταῦτα δέδωκα.
οἱ παῖδες τὴν μητέρα φιλοῦσιν.
τὴν θυγατέρα ἀπο-πέπομφεν ὁ στρατηγός.
ἐς τὴν γῆν τὴν πατρῴαν κατ-έρχομαι.
πάρεστιν ὁ νεανίας· ὁ γὰρ πατὴρ ἀσθενής ἐστιν.
ἄθλιαι αἱ ἀδελφαί· ἡ γὰρ μήτηρ τέθνηκεν.
προδεδώκασιν οἱ ἐντὸς τὴν πόλιν τοῖς πολεμίοις.
ἐκ τῆς οἰκίας ὁ δεσπότης σὺν τοῖς δούλοις ἐλήλυθεν.
ἀπ-έσταλκα τοὺς παῖδας· οὐκ ἀπο-στελεῖς τὰς μητέρας;
πέπονθα δεινότατα, ὦ παῖδες· οὐκ ὠφελήσετε τὸν πατέρα;

Digitized by Google

V.

Generic use of the Article.

22. ὁ γέρων may mean either (1) '*the* old man yonder,' where the Article points to some *particular* old man; or (2) 'the man (be he who he may) who is old;' that is, 'any old man.'

In this latter case we have what is meant by the *generic* (genus, 'a class') use of the Article; that is, a Noun, which in itself would denote an *individual*, denotes a *class* when preceded by the Article.

In τὸν γέροντα δεῖ αἰδεῖσθαι, and every similar case, it is best perhaps to translate by the Plural, thus:— 'One ought to reverence[1] *old men*.'

Sometimes we use the Article in English in the same way, as, 'the good man will do so and so.'

Examples.

τὸν τύραννον πάντες μισοῦσιν.
ὁ βοῦς ἐστὶ ζῷον χρησιμώτατον.
ὀξύθυμος ἡ σφὴξ πέφυκε.
ὁ καλὸς καὶ ἀγαθὸς τὰ καλὰ διώκει.
μεταβάλλει τὸ χρῶμα ἡ κίχλη.
καλοὺς τοὺς ὀφθαλμοὺς ἔχει ὁ ἀετός.
ὁ σοφὸς τὴν πόλιν βελτίονα πειρᾷ ποιεῖν.

[1] If it be observed that in English we say also 'One ought to reverence *an* old man,' it must not be inferred that ὁ, ἡ, τὸ may be translated by an indefinite Article.

Digitized by Google

δεῖ τὸν στρατιώτην τὸν ἄρχοντα φοβεῖσθαι.
δὸς ταῦτα τῷ βουλομένῳ λαμβάνειν.
ὁ ἀνόητος τῇ γαστρὶ ἀεὶ δουλεύει.
μεγάλαις ταῖς ζημίαις δεῖ τὸν ἀσεβῆ κολάζειν.

VI.

Article with Numerical Expressions.

23. The Article is generally put with fractions in Greek and with numerical expressions considered as fractions. Thus:—

οἱ βάρβαροι τὰ δύο μέρη τῆς νήσου ἔχουσιν, 'the barbarians hold two-thirds of the island.'

ἦσαν ἐμοὶ πέντε δοῦλοι, ὧν οἱ τέτταρες τεθνήκασι, 'I had five slaves[1] and four of them are dead.'

In these cases it is contrary to the English idiom to retain the Article in translation.

24. Mark the difference between ἄλλοι—alii, 'others,' and οἱ ἄλλοι—ceteri, 'the rest;' and between πολλοὶ—multi, 'many,' and οἱ πολλοὶ—plerique, 'most people.'

EXAMPLES.

τὸ ἥμισυ τῆς βασιλείας δώσω τῷ υἱῷ.
αἱ ἑκκαίδεκα τῶν νεῶν ἔτι μένουσιν.
τῆς τρίτης μοίρας βασιλεύς ἐστιν ὁ Πολυκράτης.
ἑκατὸν νῆες παρεῖσιν· αἱ δὲ εἴκοσι

[1] See § 39, Pronouns,]

Digitized by Google

τῶν πολιτῶν τοὺς ἑξακοσίους δεῖ ἐκ τῆς πόλεως ἐξέρχεσθαι.

τὰ δύο μέρη τῆς γῆς ταῖς θυγατράσι δέδωκεν ὁ βασιλεύς.

τῶν χιλίων στρατιώτων οἱ ἐνενήκοντα ἐκπεφεύγασιν.

τὰ δώδεκά ἐστι δὶς ἕξ, τρὶς τέτταρα, ἑξάκις δύο, τετράκις τρία.

τὸ τέταρτον μέρος σὺ ἔχεις, οἱ δὲ ἄλλοι τὰ τρία μέρη.

οἱ πολλοὶ θαυμάζουσι τὸν βασιλέα, οἱ δὲ ἄλλοι μισοῦσιν.

VII.

Adjectives translateable as Adverbs.

25. Adjectives in Greek, as well as in Latin, must in many cases be translated by Adverbs or by Adverbial expressions. Thus:—

ἄκων ἐποίησα—invitus feci, 'I did it unwillingly.'

χθιζὸς ἀπῆει, 'he went away yesterday;' indistinguishable from the commoner χθὲς ἀπῆει.

Thus in Latin poetry, 'Saxosusque sonans Hypanis,' and in poetical prose, 'Citus irrupit.'

EXAMPLES.

ἑκόντες ἁμαρτάνετε.

χρόνιοι ἦκουσιν οἱ παῖδες.

μέγας ῥεῖ ὁ ποταμός.

ἄφθονος ἔρρει ἡ πηγή.

ἄσμενος τὸν παῖδα ἐδίδαξα.

Digitized by Google

τεταρταῖος ἀφῖκται ὁ ἱερεύς.
ἄκοντες ἀπέρχεσθε.
ἄκων, οὐχ ἑκών, τὴν θυγατέρα ἔθυσεν.
ὕστατος ἦκει ὁ ἄρχων.
πρῶτος[1] ἔγραψα τὴν ἐπιστολήν.
ἄσμενοι ὑπ' ἐμοῦ διδάσκεσθε.
ἄκων διδάσκεται νεανίας ὁ ἀργός.
ὑπ' ἐμοῦ ἄκοντος οἱ γέροντες ἐδιδάσκοντο.

VIII.

Concord.

EXCEPTION IN THE CASE OF NEUTER PLURALS.

26. In English, as well as in Latin, it is a law that the Verb should agree with its subject in Number; but there is an exception to this law in Greek.

Neuter things are looked on as possessing no individuality[2]. Hence a number of them can be put together by the mind, and regarded as a single class rather than as a collection of individuals. Therefore **a Verb in the Singular is used with a neuter Noun in the Plural, except where the notion of individuality is preserved.**

[1] *πρῶτον ἔγραψα* would be 'First I wrote, then I did something else,' or 'I wrote before doing anything else.' *πρῶτος ἔγραψα* is like 'primus scripsi,' 'I was the first to write', or 'I wrote before any one else.'

[2] Hence no neuter Noun in Greek or in Latin has the termination *s* of the Nominative Case. In *genus*, *γένος*, the *s* is not the nominative suffix, but part of the stem, and when, in declension, it comes between two vowels, it regularly passes to *r* in Latin, while in Greek it drops out altogether and contraction ensues. Contrast *ἀνθεσ-φόρος* with *οἰκο-φόρος*.

Digitized by Google

EXAMPLES.

κακοὺς κακὰ διώκει.
τὰ τέκνα δεῦρο βαδίζουσιν.
τὰ τείχη σώζει τὴν πόλιν.
πολλά ἐστι τὰ κακὰ τοῦ πολέμου.
τὰ τῶν κακῶν δῶρα οὐκ ἔχει ὄνησιν.
τὰ μειράκια εἰς διδασκάλου φοιτῶσιν.
τὰ τῆς πόλεως τείχη ἰσχυρὰ εἶναι ἐφαίνετο.
ταῦτα πάλαι ἐγίγνετο, καὶ πάλιν γενήσεται.
τὰ ὑπὸ τοῦ βασιλέως εἰρημένα ἐστὶ ψευδῆ.
τοιαῦτα ὑπὸ τοῦ κήρυκος ἐλέγετο.
Ὀρφεῖ κιθαρίζοντι ἐφ-είπετο τὰ δένδρα.

IX.

Suspensive Conjunctions.

27. In the English sentence, 'A is good, but B is better,' a hasty hearer may receive the impression that the principal purpose of the sentence is to assert that A is good. The Greeks avoid this danger by wording the sentence as follows:—

A μέν is good, B δέ is better.

ἄργυρος μὲν καλὸς, χρυσὸς δὲ καλλίων, 'silver is good, but gold is better.'

Here the use of μέν is to cause the hearer *to suspend his judgment* until the whole sentence is complete.

Digitized by Google

28. These conjunctions may be translated by

	(μὲν)	(δὲ)
(1)	'on the one hand,'	'on the other hand,'
(2)	'while,' 'whereas,' 'although,'	'(yet),'

and in various other ways.

Thus: (1) *οἱ μὲν ἄνδρες ἔμειναν, αἱ δὲ γυναῖκες ἔφευγον*, 'the men stayed *certainly, but* the women were running away.'

(2) *οἱ μὲν εἴκοσιν ἀπ-έφυγον, οἱ δὲ ἄλλοι ἀπ-έθανον*, 'though twenty escaped, (yet) the rest[1] were slain.'

29. Even when, in translating, we do not insert English words exactly corresponding to *μὲν* and *δὲ*, the *suspensive force* of these conjunctions must be borne in mind. Thus, *οἱ μὲν ..., οἱ δὲ ...*, mean 'some ..., others ...'

οἱ μὲν πάρεισιν, οἱ δὲ οἴχονται, '*some* are here, but *others* are-gone.'

30. Similarly *τε—καὶ* (Latin *que—et*), 'both—and,' 'not only—but also,' are used with the same suspensive force as *μὲν* and *δέ*. Thus:—*νῦν τε καὶ πάλαι*='both now and long ago.'

31. Other suspensive conjunctions are—

ἤ ..., ἤ	..., either	..., or	...
εἴτε ..., εἴτε	..., whether	..., or	...
οὔτε ..., οὔτε	..., neither	..., nor	...
οὐ ..., οὐδὲ	..., not	..., nor even	...
οὐ μόνον ..., ἀλλὰ καὶ	..., not only	..., but also	...
οὐχ ὅτι ..., ἀλλὰ καὶ	..., not only	..., but also	...

[1] *ἀποθνήσκω* is used as the Passive of *ἀποκτείνω*.

Digitized by Google

32. Observe (1) that while οὔτε = *nec*, 'nor,' οὐδέ is rather *ne...quidem*, 'not even:'

(2) that μέν and δέ and τε stand after the first emphatic word in their several clauses, and therefore are generally found in the second place:

(3) that καί always stands first in its clause when it means 'and': in any other position it means 'even,' 'also,' 'indeed,' 'really,' 'too,' etc., like the Latin 'etiam.' ὁ χρηστὸς καὶ τοῖς ἐκγόνοις φυτεύσει, 'good men will plant *even* for posterity.' For this use of καί, compare the Latin *et* in 'timeo Danaos ET dona ferentes,' '*I fear the Greeks* EVEN *when they bring gifts*.'

EXAMPLES.

πολλοὶ μὲν οἱ ἄφρονες, παῦροι δὲ οἱ φρόνιμοί εἰσιν.

τούς τε ἱππεῖς καὶ τοὺς ὁπλίτας ἀπ-έπεμψεν ὁ στρατηγός.

ὁ μὲν πρὸς βορρᾶν τρέπεται, ὁ δὲ πρὸς νότον.

ἐν μὲν τοῖς λόγοις σοφὸς εἶ, ἐν δὲ τοῖς ἔργοις οὐ σοφός.

οὐ μόνον οἱ στρατιῶται, ἀλλὰ καὶ ὁ στρατηγὸς ἐμαχέσατο.

ἡμεῖς μὲν πενέστεροι γεγενήμεθα, ὑμεῖς δὲ πλουσιώτεροι.

τούς τε λύκους καὶ τοὺς λέοντας πάντας ἀπ-έκτεινον.

ἐγώ τε καὶ σὺ τοὺς τὰ τῆς πόλεως εὖ πράττοντας θαυμάζομεν.

Digitized by Google

ὁ μὲν στρατιώτης βούλεται ἀποδημεῖν, ἡ δὲ γυνὴ οὐ βούλεται.

τοὺς μὲν ἐμαστίγωσέ τε καὶ ἀπ-έκτεινε, τοὺς δὲ ἠλευθέρωσεν.

οἱ μὲν ἠνδραποδίσθησαν, οἱ δὲ πολλοὶ ἀπ-έθανον.

τὸν μὲν λύκον δι-έφυγες, τὸν δὲ λέοντα οὐ νικήσεις.

ἢ τὸν παῖδα ἢ τὸν δοῦλον Ἀθήναζε ἀπό-στειλον.

ἐγὼ θρασὺς οὔτ' εἰμὶ, οὔτε, ὥς γ' ἐμοὶ δοκεῖ, γενήσομαι.

οὐ μόνον θεάσασθαι τοὺς μαχομένους βούλομαι, ἀλλὰ καὶ αὐτὸς μάχεσθαι.

οἱ στρατιῶται οὐκέτι ἀντ-εῖχον τοῖς βαρβάροις, οὐδὲ ὁ στρατηγὸς παρ-εκελεύσατο αὐτούς.

X.

Pronouns.

(i.) Personal and Possessive.

33. The Greeks, as a rule, do not use the Personal Pronouns with the Tenses of the Verb; they usually say *λέγω, λέγομεν*, and not *ἐγὼ λέγω, ἡμεῖς λέγομεν*. The fact is that *ἐγὼ, ἡμεῖς* are not generally necessary, because, as we saw before (§ 2), *λέγω, λέγομεν* really contain already each of them a Personal Pronoun. When the Personal Pronouns are used, there is always strong emphasis or contrast. Thus:—*ἐγὼ λέγω*, '*I* (not some one else) say,' etc.; *ἐγὼ μὲν ἄπειμι, σὺ δὲ μένε*, '*I* am going away, do *you* remain.'

Digitized by Google

34. When a Personal Pronoun stands first in its clause, it is emphatic, as σὲ ἔπαισεν[1], '(it was) *you* he struck.'

35. The Possessive Pronouns also are rarely used except to mark an emphasis. In a former section (§ 21) it was shown that the Article frequently supplies their place. Thus:—τοὺς ὀδόντας ἀλγῶ, 'my teeth are aching;' but δεῖ σε, πατέρα ὄντα, καὶ τοὺς ἐμοὺς παῖδας οἰκτείρειν, 'you ought, as a father, to have pity for *my* children too.'

When the Possessive Pronouns are employed, they are usually, as in the last example, inserted between the Article and the Noun. In such cases the Article is left untranslated.

EXAMPLES.

ἐγὼ μὲν διδάσκω, ὑμεῖς δὲ παίζετε.

δέδοικας ἄρα καὶ σὺ, ὥσπερ οἱ ἄλλοι.

σὺ τὴν σὴν γυναῖκα ταῦτα ποιεῖν κέλευσον.

πέμψω καὶ ἐγὼ δῶρα τῇ νύμφῃ.

οὔτ' ἐγὼ ὑμᾶς, οὔθ' ὑμεῖς τὴν μητέρ' αὖθις εἰσόψεσθε.

ἡμεῖς μὲν ταῦτα ἐλέγομεν, ἐκεῖνοι δὲ ἐσίγων.

τὴν μὲν ἐμὴν θυγατέρα πολλοὶ φιλοῦσιν, τὴν δὲ σὴν μισοῦσιν.

καλλίων ἐστὶν ἡ ἐμὴ μήτηρ ἢ πᾶσαι αἱ ἐνθάδε γυναῖκες.

[1] ἔπαισα and ἐπάταξα are used in Attic prose as the Aorists of τύπτω. Scarcely any forms of τύπτω are used by the Attic prose-writers except the Present and Imperfect and a Future τυπτήσω.

Digitized by Google

ὑμεῖς μὲν ἑᾶτέ μ' οἰκεῖν ἐνθάδε, ἐγὼ δὲ ὑμῖν χάριν εἴσομαι.

οἱ ἐμοὶ δοῦλοι ἐλεύθεροι σήμερον γενήσονται.

ἐβουλόμην σε διδάσκειν· σὺ δ' οὐκ ἐθέλεις διδάσκεσθαι.

πλείω σὺ εἴληφας ἢ δέδωκας, καὶ ἐγὼ πᾶσι τοῖς Ἕλλησι δηλώσω σε κλέπτην.

(ii.) DEMONSTRATIVE PRONOUNS.

36. Observe that, as a rule,

ὅδε means 'this person *here* by me,'
οὗτος „ 'that person *there* by you,'
ἐκεῖνος „ 'that third person *yonder*.'

οὗτος, then, stands midway between ὅδε and ἐκεῖνος —[*here, there, yonder*]: and while ὅδε is always *this* and ἐκεῖνος always *that*, οὗτος is *that* when contrasted with ὅδε, *this* when contrasted with ἐκεῖνος.

37. When a Demonstrative Pronoun has a Noun *in agreement* with it, that Noun must be preceded by the Article[1]. Thus, we find ὅδε ὁ οἶκος and ὁ οἶκος ὅδε for 'this house,' but never ὁ ὅδε οἶκος. When a Demonstrative Pronoun has a Noun *in apposition* to it, or connected with it as a predicate, the Article is not employed. Thus:—*αὕτη ἐστὶν ἀνδρὸς ἀρετή*, 'this is a man's virtue;' but *ταύτην τὴν ἀρετὴν ἔχει*, 'he has this virtue.'

38. ταῦτα and τοιαῦτα usually refer to what has gone before, τάδε and τοιάδε to what is coming.

[1] The same rule applies to ἄμφω, ἑκάτερος, ἀμφότερος. In all these cases the Article is untranslateable in English.

Digitized by Google

Thus:—*ταῦτα εἶπεν ὁ κῆρυξ*, '*that* was what the herald said;' but *εἶπε τάδε*, 'he spoke *as follows*.'

EXAMPLES.

αὕτη ἡ ὁδὸς Ἀθήναζε φέρει.

οὗτος ὁ ποιητὴς Ἀθηναῖός ἐστιν.

τάδε τὰ κατηγορήματα ψευδῆ ἐστίν.

ἐκείνη ἡ κίνησις μεγίστη ἦν.

τούτων τῶν νήσων ἡ μέση ἐστὶ μεγίστη.

αὕτη ἡ κόρη ταῦτα λέγει, ἐναντία δὲ αἱ ἄλλαι.

τοιαῦτα μὲν οἱ ἄλλοι ἀπ-ήγγελλον, ἐγὼ δὲ τοιάδε ἀπ-αγγέλλω.

Ἀθήναζε μὲν ὅδε κατ-έρχεσθαι ἐθέλει, οὗτος δὲ ἔτι ἀποδημεῖν.

ἐκεῖνος ὁ Φίλιππος τοῖς Ἀθηναίοις φίλος εἶναι ἠθέλησεν.

(iii.) RELATIVE PRONOUNS.

39. Relative Pronouns can often, in translating, be conveniently turned into English by a conjunction such as 'and,' 'but,' 'for,' etc., followed by the Demonstrative or Personal Pronoun.

Thus:—*τοιαῦτα μὲν ἡ γυνὴ ἔλεγεν, ᾗ ὁ στρατηγὸς ἀπεκρίνατο τάδε*, 'such indeed were the things the woman kept saying, *but* the general answered *her* thus.'

40. There is a great difference in English between the meaning of 'I have what I see,' and 'I see what I have;' a difference, however, which is entirely due to the order of the words, for

Digitized by Google

the words themselves are the same in both cases. Precisely the same difference exists in Latin between '*Habeo quae video*' and '*Video quae habeo;*' and in Greek between ἔχω ἃ ὁρῶ and ὁρῶ ἃ ἔχω. The principle of arrangement which is exemplified in these sentences, and which runs through the Aryan languages, may be briefly expressed thus: **the Relative word must be taken with the Verb that follows next.**

41. The above sentences illustrate another idiom which, though occurring in English and Latin, is so much more common in Greek, and causes so many seeming irregularities as to call for special notice: it is *the omission of the antecedent.*

A Relative Pronoun, as its name denotes, *relates* to some Noun or Pronoun, which, therefore, in sense at all events, is *antecedent to it.*

Had the instances just given been written out in full, they would have become—

(1) 'I have **the things** that I see,'

(2) *Habeo* **ea** *quae video*, and

(3) ἔχω ταῦτα ἃ ὁρῶ.

So far the three languages run on parallel lines; but neither English nor Latin can offer anything precisely similar to what happens in Greek when the antecedent, if inserted, should be a Genitive or Dative Case. For the *Relative is then attracted into the Case of the lost Antecedent;* and so, instead of λέγε μηδὲν τούτων ἃ ἐπίστασαι, 'say nothing of those things which you know,' we meet with λέγε μηδὲν ὧν ἐπίστασαι, which has the same meaning.

Digitized by Google

42. Frequently, also, if the Antecedent imply a Noun that is not easily supplied from the context, that Noun is inserted in the Relative clause after the attracted Relative; so that, instead of χρῶμαι τούτοις τοῖς βιβλίοις ἃ ἔχω, 'I use those books which I have,' we find χρῶμαι οἷς ἔχω βιβλίοις.

43. Notice the Greek idiom in οἶδα σὲ ὅστις εἶ, 'I know (you) who you are;' οὐκ ἀκήκοας τὸν Ἀχιλλέα, ὅτι ὑπ' Ἀλεξάνδρου ἀπέθανεν; 'have you not heard of Achilles, that he (i. e. have you not heard that Achilles) was slain by Paris?'

(iv.) Other Pronominal Words.

44. αὐτὸς is often a puzzle to beginners. But there is no great difficulty about it. When preceded by the Article it means '*the same;*' in any other position it means '*self.*'

Thus:—ὁ αὐτὸς ἀνὴρ is '*the same man,*' but αὐτὸς ὁ ἀνὴρ and ὁ ἀνὴρ αὐτὸς mean '*the man himself*[1].'

45. The oblique cases[2] of αὐτὸς are used, when alone, for the obsolete 3rd Personal Pronoun; but with a Personal Pronoun they become *reflexive.*

Thus:—διαφθείρεις αὐτὸν, 'you are ruining him;' but σε-αυτὸν (or σαυτὸν) διαφθείρεις, 'you are ruining yourself.'

[1] In Shakespeare the word 'self' similarly has two distinct usages: (1) before a noun, in the sense of '*same*,' 'this self metal;' and (2) in 'himself,' etc., as we use it.

[2] That is, all Cases except the Nominative are so used. The Nominative, when apparently standing alone, really combines with the Personal Pronoun in the verb (see § 2).

Digitized by Google

46. Note the phrases, **τρίτος, τέταρτος αὐτὸς**, etc., 'himself the third, fourth,' etc., that is, 'with two or three others;' and *αὐτοῖς ἀνδράσι, δούλοις*, etc., 'men and all,' 'slaves and all,' etc.: e. g. **Μιλτιάδης δέκατος αὐτὸς στρατηγὸς ἀπεδείχθη**, 'Miltiades was appointed general with nine colleagues.' **ἡ ναῦς αὐτοῖς ἀνδράσιν ἀπώλετο**, 'the ship was lost with all her crew.'

47. Care must be taken to distinguish—

(1) **ἡ αὐτὴ** (**ὁδὸς**), 'the same (way),' from **αὕτη ἡ** (**ὁδὸς**), 'this (way).'

(2) **τούτου, ταύτης, τούτου**, etc., from **ταὐτοῦ**, contracted from **τοῦ αὐτοῦ**, etc.

(3) **αὐτοῦ, αὐτῆς, αὐτοῦ**, etc. from **αὑτοῦ**, etc., contracted from **ἑ-αυτοῦ**, etc.

48. The Indefinite Pronoun **τις**, '*a*,' '*a certain one*,' is distinguishable from the Interrogative **τίς**; '*who?*'

(1) because it can never stand first in its clause:

(2) because it has no accent of its own.

εἶπέ τις,='some one said;' **τίς εἶπε**;='who said?'

49. The Greeks are fond of asking two questions at once by combining an Interrogative Pronoun with an Interrogative Adverb, so that, for instance, **τίς πόθεν εἶ**; is a regular way of asking 'Who are you? and where have you come from?'

EXAMPLES.

ἃ ἔχω, ταῦτά σοι δίδωμι.
τίς εἶ, ὦ ξένε, καὶ πόθεν ἥκεις;
μίαν ναῦν αὐτοῖς ἀνδράσι κατ-έλαβον.

Digitized by Google

τὰ αὐτὰ ἄνθη ἐμοὶ ἔδωκεν, ἃ παρὰ σοῦ εἰλήφει.
δέκατος αὐτὸς ὁ Σωκράτης στρατηγὸς ᾑρέθη.
εὑρὺ ἔχει τὸ μέτωπον οὗτος ὁ ἀνήρ.
αὐτὸς ὁ ἀνὴρ, ὃν σὺ εἶδες, ταῦτά μοι ἔδωκεν.
περι-εγένετο οὑτοσὶ πάντων ὧν εἶχε πολεμίων.
γυνή τις ὄρνιν εἶχεν, ἣ χρυσοῦν ὠὸν ὁσημέραι ἔτικτεν.
οἱ μὲν κριταὶ ταῦτα εἶπον, αὐτὸς δὲ ὁ βασιλεὺς ἀπ-εκρίνατο τάδε.
τὸ τῆς Σφιγγὸς αἴνιγμα ἦν τόδε· 'Τί ἔστι τὸ αὐτὸ τετράπουν καὶ δίπουν καὶ τρίπουν;'
οὐχ ὁρᾷς τὰ Ἀθηναίων δικαστήρια, ὡς πολλάκις οὐδὲν ἀδικοῦντας ἀπ-έκτειναν;
οὗτοι μὲν οὖν οἱ πένητες ἀλλήλους ὠφέλουν, οἱ δὲ πλούσιοι ἀεὶ ἔβλαπτον.
οὐδὲν τούτων ἐγὼ ἐπίσταμαι· εἰ δέ τις ταῦτα ἐπίσταται, αὐτὸν[1] ἐρωτᾶτε.
τὸν Δαίδαλον οὐκ ἀκήκοας, ὅτι ἠναγκάζετο Μίνῳ δουλεύειν;

XI.

The Accusative Case.

50. The Accusative Case denotes primarily '*motion to*,' and is therefore easily distinguished from the Dative and Genitive, which have come to include the notions of '*rest at*' and '*motion from*' respectively.

(1) Hence we have the **Accusative of the Object** to which the action of *Transitive* Verbs *passes over*.

[1] 'Ask *him*.' When *αὐτὸς* stands first in a clause, it is *emphatic*.

Digitized by Google

Thus:—τύπτω σε, 'I strike you,' i. e. a blow passes over from me to you.

51. (2) Probably because '*motion to*' an object implies space traversed, there is the **Accusative of Space Traversed.** Thus not only have we (in poetry) ἥκω τήνδε τὴν γαῖαν, 'I have come to this land,' but also ἥκω τρία στάδια, 'I have come three furlongs.'

52. (3) By a very ordinary[1] metaphor, this usage is transferred from space to time, so that we find also the **Accusative of Duration.**

Thus:—ταύτην τὴν νύκτα ἐν τῇ πόλει ἔμειναν, 'during that night they abode in the city.'

53. (4) By an equally easy transition, we find the **Accusative of the Extent** over which the action of any Verb prevails.

Thus:—ἀλγῶ τὴν κεφαλήν, 'I ache as-to-my-head,' (see § 21), 'I have a headache;' καλοί εἰσι τὰ ὄμματα, 'they are beautiful as-to-their eyes,' 'they have beautiful eyes.'

This is sometimes called the **Accusative of Reference** or the **Accusative of Nearer Definition.** The Neuter Accusative of a Pronoun is frequently employed in this way to denote the extent or compass of an action.

Thus:—σμικρόν τι ἀπορῶ, 'I am at a loss in one little (matter).'

54. (5) **Double Accusative.** This Accusative of *reference* or *extent* can be used also with Verbs

[1] As a matter of fact, in all languages, the words which are used in reference to *time*, originally referred to *space*. Take as instances *ubi, before, interval, point.*

Digitized by Google

that have an Accusative of the object, as **μεγάλα βλάπτει τὴν πόλιν**, 'he injures the city greatly.'

And it is also found when these Verbs are in the Passive, as:—

μεγάλα ἐβλάβη ἡ πόλις, 'the city was greatly injured.'

Thus also **ἐπιτρέπω σοι τὴν ἀρχὴν**, 'I entrust the government to you,' becomes in the Passive **ἐπιτέτραμμαι τὴν ἀρχὴν**, 'I have been entrusted with the government.'

55. (6) Another usage of the Accusative in Greek is what is called the **Cognate** (or kindred) **Accusative**. 'I laughed a laugh,' 'he blew a blast,' etc., are instances of the *Cognate Accusative* in English. Besides these, many Verbs, which are what we should call Intransitive, and therefore incapable of taking an Accusative of the Object, are nevertheless in Greek commonly followed by an Accusative of some Noun relating to or expressing the same notion as the Verb, or a notion kindred to it.

Thus, **ἥδομαι τὰς μεγίστας ἡδονάς**, 'I experience the greatest pleasures,' is so translated, not because *ἥδομαι* means 'I experience,' but because the idiom, as it stands, does not admit of a literal rendering, and the easiest method of turning it into English is to make the Accusative the *direct* object to some Verb of general meaning instead of an *indirect* object to the special Verb given.

So too **εὐτυχοῦσι τὸ αὐτὸ εὐτύχημα**, 'they experience the same good fortune;' **ξυνέφυγε τὴν φυγὴν**

Digitized by Google

ταύτην, 'he shared in this flight;' τρὶς ἐνίκησεν Ὀλύμπια, 'he was thrice victor in the Olympic (contests).'

EXAMPLES.

πολλὰ καὶ[1] δεινὰ αὐτοὺς ἠδικήσατε.
μυρίοι ἦσαν τὸ πλῆθος οἱ Πέρσαι.
τὰ αὐτὰ ὑμῖν χαίρομεν.
ὥρκωσα τοὺς στρατιώτας τὸν ὅρκον.
ἔν σοι τοῦτο οὐχ ὁμολογῶ.
μέγα ψεύδεται ὁ πρεσβευτής.
Δαρεῖος Κῦρον σατράπην ἐποίησεν.
πλέον ἢ τριάκοντα στάδια ἀπ-έχει ἡ πόλις.
ἐγὼ μὲν τὴν κεφαλήν, σὺ δὲ τὰ γόνατα ἀλγεῖς.
δεῖ τὸν πολίτην ὑπὲρ τῆς πατρίδος κίνδυνον κινδυνεύειν.
πρώτους ἑαυτοὺς οἱ προδόται πωλοῦσιν.
ἐκεῖ ἔμενον ἑπτὰ ἡμέρας καὶ ἑπτὰ νύκτας.
χαλεπὴν δουλείαν δουλεύουσιν οἱ ἡμέτεροι ἀδελφοί.
πρόνοιαν ἀνθρώπους χρόνος διδάσκει.
τὸν Ὀλύμπια νικήσαντα πάντες οἱ Ἕλληνες τιμῶσιν.

XII.

The Genitive Case.

56. The Genitive Case, ἡ γενικὴ πτῶσις, was originally the Case that denoted the γένος, *genus*, or *class*, of any object.

[1] Καὶ between πολὺς or μέγας and another adjective is not translated in English: πολλὰ καὶ δεινὰ ἡμᾶς ἠδίκησαν, '*they inflicted on us many shameful wrongs.*'

Digitized by Google

The word Genitive, 'Genitivus casus,' is a mistranslation of the Greek name ἡ γενικὴ πτῶσις. Γενικὴ means 'pertaining to a class,' 'generic.' That the original use of the Genitive was Adjectival may be seen from the identity of the suffix in Adjectives like δημό-σιο-ς with that of the Genitive in Nouns of the *o* stem, δημο-σιο, δημοῖο, δήμοο, δήμου.

Very many of its usages are still clearly traceable to this idea. But there are others that cannot be so traced, owing to the fact that far more work has been thrown upon the Genitive Case than it originally had to perform.

We know from a comparison of the Latin and Sanskrit, and from evidence in the Greek language itself which will be found in books devoted to philology, that there were in ancient times eight Cases in all, comprising a Locative and an Instrumental Case besides the six we find in Latin. The Locative Case was that employed to denote *position at*, an idea which, as we shall see (§ 71), now belongs to the so-called Dative. The Instrumental Case indicated the *instrument* or *means* by which an action was performed; and as it was needful to express the idea of *instrumentality* or *agency* after the old form once used to express it had dropped into disuse, the Latins employed the Ablative to do the work of the old Instrumental as well as its own proper work, while in Greek most of the work of the old Instrumental was thrown upon the so-called Dative.

57. But in Greek the Ablative Case, that is, *the Case originally employed to denote motion from*, also

Digitized by Google

fell out of common use; and so it was that the Genitive Case, the primary duty of which was to indicate the *genus* of an object—the connexion of one thing with another—came, as has been said (§ 50), to embrace the idea of *motion from.*

Hence the uses of the Greek Genitive may be conveniently summed up under two heads:—

A. the Genitive of Ablation (i.e. the old Ablative).

B. the Genitive of Connexion (i.e. the old Genitive).

A. Genitive of Ablation.

58. (1) **Literal Ablation.** The primary idea is that of *motion from* a starting-point. Hence we have such phrases as γῆς ξένης ἀφῖγμαι, '*from* a foreign land have I come.'

It is to be noted, however, that this Genitive of *motion from* is usually defined in prose by some preposition such as ἀπὸ or ἐξ.

59. (2) **Metaphorical Ablation.** The idea of actual movement from an actual starting-point was easily transferred to a metaphorical source or **Origin.** Hence there are the Genitives which denote—

(i.) **the Cause.**

(ii.) **the Maker,** and (hence) **Owner.**

(iii.) **the Material.**

(iv.) **the Source of Perception.**

Thus (i.) ζηλῶ σε τῆς ἀνοίας, 'I envy you *because of* your simplicity.'

Digitized by Google

(ii.) ἔργον **Πραξιτέλους**, 'a work *made by* Praxiteles,' ὁ **τοῦ βασιλέως** κῆπος, 'the garden *belonging to* the king.'

(iii.) νόμισμα **ἀργυρίου**, 'a coin *made of* silver.'

It is probable that—

60. (iv.) **the Genitive of Perception** is due to the idea that every perception *came from the thing perceived.* Thus we find—

ἀκούω σοῦ, 'I hear you.'

αἰσθάνομαί τινος, 'I perceive some one.'

61. The Genitive is not however always found after Verbs of Perception. Many such Verbs take an Accusative; thus the person or thing perceived is regarded as being acted upon by the subject to the Verb, rather than as causing, or being the source of, the perception.

EXAMPLES.

ἠσθόμην τοῦ θορύβου.

ὄζουσι πίττης αἱ πευκαί.

Ἀναξαγόρας ἔφυγεν ἀσεβείας.

ἐκ τῆς ὕλης οἱ λέοντες ἐξ-ῆλθον.

οἱ ξένοι μισθὸν τῆς φυλακῆς δέχονται.

εὐδαιμονίζω σε τῆς εὐτυχίας.

λίθου ἐστρωμένη ἐστὶν ἡ ὁδός.

ὡς ἤκουσε τοῦ ἀγγέλου, ἐξ-επλάγη.

ἐνθυμούμεθα τὰς ἐν ταῖς μάχαις ξυμφοράς.

οἱ ὄψων γευσάμενοι τὴν μᾶζαν ἀποπτύουσιν.

ἆρ' οὐ σέβεσθε τὸν Μέμνονα, τὸν τῆς Ἕω υἱόν;

ἐξ ἐχθρῶν στάσεις ἐγγίγνονται, ἐκ δὲ στάσεων φόνοι.

Digitized by Google

Σωκράτους ἀκούειν οἱ Ἀθηναῖοι ὁσημέραι ἐδύναντο.
'πόθεν ἥκεις, ὦ ποιητά;' 'ἐκ τῆς ἰοστεφάνου πόλεως πάρειμι.'

B. Genitive of Connexion.

62. The usages which follow are those which originally belonged to the Genitive Case. And with reference to these alone the old name of *γενικὴ* would be better turned by *generic*, i.e. that which indicates the *γένος*, *genus*, or 'class,' to which anything belongs.

63. (i.) The **Generic**[1] or **Adjectival Genitive** defines or specializes some word, which by itself would be more or less vague, by adding a reference to a special *genus* or class.

Thus the vague *ἀγέλη*, 'a herd,' may be specialized by adding *βοῶν*: and *πλῆθος*, 'a multitude,' by adding *ἀνθρώπων*. Then

ἀγέλη βοῶν is 'a herd of oxen.'

πλῆθος ἀνθρώπων, 'a multitude of men.'

All words which imply '*fullness*' or 'want' take a Generic Genitive of a Noun denoting the thing of which they are full or empty. Thus:—

πλήρης στεναγμῶν οὐδὲ δακρύων κενός, 'full of groans, nor void of tears.'

ἐν-έπλησαν ἄγγος οἴνου, 'they filled a jar with wine.'

ἄνευ κέντρου, 'without (the) spur.'

64. (ii.) The distinction between the **Subjective** and **Objective Genitive** really follows from the

[1] Or this may be regarded as originally a Genitive of Material.

Digitized by Google

meaning of the Generic Genitive. Take any word denoting a transitive action, such as λύσις, 'releasing,' or ἔχθρα, 'hatred.' Clearly to conceive of λύσις or ἔχθρα it is necessary to conceive—

(1) some *subject* that 'releases' or 'hates,'

(2) some *object* that is 'released' or 'hated,' some object with regard to which the action is specialized.

If with any such transitive Noun there be found a Genitive case, it will be a question which the context alone can solve whether that Genitive represents the *subject* or the *object* of the action.

Thus, ὁ φόβος τῶν πολεμίων may mean either (1) 'the fear which the enemy feels for us'—*Subjective Genitive*, a genitive of origin (§ 59); or (2) 'the fear which we feel for the enemy'—**Objective Genitive**, Genitive of the sphere to which the action of φόβος is limited.

65. (iii.) **Partitive Genitive.** The ideas of part and whole are so closely *connected* that it is not possible to think of a part without also thinking of the whole[1]. Hence—

οἱ δύο αὐτῶν, 'two of them.'

δός μοι τοῦ ὕδατος, 'give me (some) of the water.'

It must not be supposed that τοῦ ὕδατος is the direct object of the Verb. Some word denoting '*part*' is probably to be understood.

Here possibly belongs the curious Genitive after Verbs denoting physical or imaginary contact, θιγγάνω σου, 'I touch you.'

[1] Or it is possible to look on the part as *cut out of* or *proceeding from* the whole. Upon this view, the Partitive Genitive would require to be classed with the Genitive of Ablation.

Digitized by Google

66. (iv.) **Genitive of Necessary Relationship.** This is seen in such phrases as ὁ τοῦ δούλου δεσπότης, 'the servant's master;' ὁ τοῦ τέκνου πατὴρ, 'the father of the son;' for the notion of τέκνον is *necessarily connected* with that of πατὴρ, and the notion of δοῦλος is involved in that of δεσπότης.

67. (v.) **Genitive of Price and Value.** The idea of 'price' or 'value,' is *necessarily connected* with that of 'buying' or 'selling' anything. Hence we find '*price*' or '*value*' put in the Genitive.

ταλάντου ἐπριάμην τὴν οἰκίαν, 'I bought the house for a talent.'

πόσου τιμᾶται ὁ στέφανος; 'how much is the crown worth?'

68. (vi.) **Genitive of Comparison.** When A is said to be greater or less than B it is clear that the notion of B is *necessarily connected* with that of A. Hence we have the Genitive of Comparison as:—

μείζων ἐστὶν ὁ υἱὸς τοῦ πατρὸς, 'the boy is taller than his father.'

69. To this class belong all Genitives after Verbs expressing superiority or the reverse. Verbs of *ruling* take a Genitive possibly because they[1] imply superiority:—ἐβασίλευε τῆς Σάμου, 'he was king of Samos.'

70. (vii.) **Genitives of Place** are not common in prose except in certain adverbial forms. **Genitives of Time** are very common. Both usages are hard to explain.

[1] Or because there is an idea of necessary connexion involved.

Digitized by Google

ποῦ[1] *γάρ ἐσμεν*; 'why, where are we?'
αὐτοῦ[1] *ἔμενον*, 'there they stayed.'
δὶς τοῦ ἔτους, 'twice in the year.'
ταύτης τῆς ἡμέρας *κατῆλθον*, 'I came back that day.'

70 (a). The Genitive also follows Verbs of *aiming, striving for*, etc.: *τοξεύειν σκοποῦ*, 'to shoot at a mark;' *τυγχάνειν, ἁμαρτάνειν, ἐφίεσθαι, τινὸς*, 'to get,' 'to miss,' 'to long for.'

The Genitive Absolute will be found on page 82.

EXAMPLES.

πλείστου ἄξιον τὸ ὕδωρ.
οὐ χρὴ τὸ δίκαιον ἡττᾶσθαι τοῦ φθόνου.
ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ.
Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη.
σταγόνες ὕδατος κοιλαίνουσι πέτρας.
τὴν ἡμίσειαν τῆς γῆς ἔτεμον οἱ πολέμιοι.
πάντων δεσπόζειν ἀξιοῖ ὁ τύραννος.
λόγων ὁ ῥήτωρ εἱστία τοὺς συνόντας.
ὁ μὲν νεώτερός ἐστιν ἐμοῦ, ἐγὼ δὲ τοῦ ἀδελφοῦ.
καὶ θέρους καὶ χειμῶνος ταὐτὰ ἐποίουν.
δεῖ σε ταπεινὴν εἶναι, καὶ γνῶναι ἵν' εἶ γῆς.
ὀψὲ τῆς ἡμέρας Ἀθήναζε ἐπορευόμην.
τήνδε τὴν οἰκίαν πέντε ταλάντων ὠνεῖσθαι ἐθέλω.
εἰκόσιν ἔτῶν[2] *οὐδέποτε ἀπ-εδήμησα.*

[1] **ποῦ** and **αὐτοῦ**, although called Adverbs of place, are really Genitives of (**πος**) and **αὐτὸς** respectively.

[2] The Genitive of Time with a negative may be translated by 'for.'

Digitized by Google

XIII.

The Dative Case.

71. The original suffix of the Dative Singular was **ai**; that of the Locative was **i**. Owing to the inevitable confusion arising from the existence of forms so similar, the Dative form almost entirely[1] dropped out in Greek, and its functions were transferred to the Locative.

Now we have already seen (§ 56) that when the Old Instrumental Case was lost, most of its work was thrown upon the so-called Dative. Here, then, we have one case doing the work of three cases: in other words, the Dative (*which is a Locative in form*) performs the various functions of—

(A) *the Locative;*
(B) *the Dative;*
(C) *the Instrumental.*

A. Dative for Locative.

DATIVE OF PLACE AND TIME.

72. Originally a *Locative*, the Greek Dative denotes, first, *position at a place;* afterwards, by the inevitable process by which all words referring to space are extended so as to embrace the notion of time, it denotes *the time at which* a thing occurs.

Observe, that the Preposition *ἐν* is almost in-

[1] The only real Datives preserved in Attic Greek belong to Nouns of the *a-* and *o-* stems, where *χώρᾳ*, *οἴκῳ*, etc., have the form as well as the signification of the Dative, and may be contrasted with *χάμαι* (= *χαμα* + *ι*) and *οἴκοι* (= *οἰκο* + *ι*), the almost unique Locatives from *a-* and *o-* stem nouns.

Digitized by Google

variably used in Prose with the Dative of Place, and frequently with the Dative of Time. Thus:—

ἐν τῇ Σικελίᾳ ᾤκουν οἱ Κύκλωπες, 'the Cyclopes used to live in Sicily.'

τῇ νουμηνίᾳ ἑορτὴν ἦγον, 'they used to hold a festival on the first day of the month.'

Names of towns, etc., are often used adverbially without the Preposition, as Μαραθῶνι ἐμαχέσατο, 'he fought at Marathon.' Cf. Romae, Carthagine, etc., in Latin.

B. Dative Proper.

(i.) Dative of the Remoter Object.

73. The proper function of the **Dative,** is to express (*a*) the person to whom a thing is *given*. From this it is used generally to express (*b*) **the remoter object** of an action, the person with reference to whom,—for whose advantage or disadvantage,—a statement is made. Hence it is used especially (*c*) with Intransitive Verbs and phrases which imply a relation. Thus:—

(*a*) δίδωμί σοι τὴν θυγατέρα, 'I give you my daughter.'

ὑπέσχετο τῷ παιδίῳ τὸν αἴλουρον, 'he promised the cat to the child.'

(*b*) ἐστί μοι μεγάλη οἰκία, 'I have a big house.'

νῆες οὐχ ὑπάρχουσιν Ἀθηναίοις, 'the Athenians have no ships belonging to them.'

(*c*) πολεμεῖν[1] τοῖς Πέρσαις, 'to be at war with (i.e. against) the Persians.'

[1] Notice that πολεμῆσαι τοῖς Πέρσαις would be rather '*to make war upon the Persians;*' and πολεμῆσαι σὺν τοῖς Πέρσαις would be '*to make war in conjunction with the Persians.*'

Digitized by Google

εὔχεσθαι τοῖς θεοῖς, 'to pray to the gods.'
μὴ ὁμίλει τοῖς κακοῖς, 'do not associate with the bad.'

74. Carefully notice the phrases βουλομένῳ μοί ἐστι, γίγνεταί τι, etc., Lat. *mihi fit volenti.* Here the Dative is a **Dative of Interest,** the difficulty of the sentences lying in the fact that the participle contains the chief predicate. Thus:—

ἡδομένῳ μοι τοῦτο γίγνεται is equivalent to the two sentences (1) τοῦτο γίγνεταί μοι, and (2) καὶ ἥδομαι.

(ii.) ETHIC DATIVE.

75. To this Dative of the Remoter Object, sometimes called the Dative of Interest, or Dative of Reference, belongs the apparently superfluous **Emotional** or **Ethic Dative,** as it is called. This is a Dative of the Personal Pronoun, loosely subjoined to a sentence to indicate the *interest* which the person speaking or spoken to takes in what is being said. Thus:—

ἀλλά μοι ἔσθιε, 'but, pray, go on eating.'
ἐγώ σοι κεῖνός εἰμι, 'see, I am that man.'

So in Shakespeare, '*Knock me on this door;*' and in Latin, *Quid mihi Celsus agit?* 'What is my Celsus doing?'

EXAMPLES.

ἀνάγκη μοι ἀπιέναι.
ἔοικεν ὁ παῖς τῷ πατρί.
τῇ ὑστεραίᾳ οἰκάδε ἀπ-έπλευσαν.
ταῦτα Δελφοῖς ἔχρησεν Ἀπόλλων.

Digitized by Google

ὑπ-έσχετο τὸν μισθὸν τοῖς στρατιώταις.
τῷ θεῷ ὁμοιοῦνται πάντες οἱ ἀγαθοί.
τῇ αὐτῇ ἡμέρᾳ ἀπ-έθανεν ὁ βασιλεύς.
πόθεν αἱ διαβολαί σοι αὗται γεγόνασιν;
ταύτῃ τῇ νυκτὶ πλήρης ἐγένετο ἡ σελήνη.
φθόνος μέγιστον κακὸν τοῖς φθονεροῖς.
ἐν τῷ νῦν χρόνῳ οὐχ ἱκανῶς οἱ γέροντες τιμῶνται.
ἀσφάλειαν παρέχουσι τοῖς πολίταις οἱ νόμοι.
ἐν ἐκείνῳ τῷ καιρῷ οἱ τριάκοντα ἐτυράννευον.
διανέμουσι σῖτον τοῖς πολίταις οἱ ἄρχοντες.
ὑπηρετεῖν τῇ πόλει δεῖ τοὺς πολίτας.
τῷ πλήθει οὐ βουλομένῳ ἦν ὁ πόλεμος.
ἅ μοι φαίνεται βέλτιστα, ταῦτα πράττω.
πολλοῖς ἡ γλῶττα προτρέχει τῆς διανοίας.
ὁ Κῦρος ἐν Λυδίᾳ παράδεισον αὐτὸς κατ-εφύτευσεν.
ἐν τῷ τότε οἱ Λακεδαιμόνιοι τὸν γέροντα ἐτίμων.
Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιᾶσιν ἐνίκησαν τοὺς βαρβάρους οἱ Ἀθηναῖοι.
βοήθειαν τοῖς Ἀθηναίοις οἱ Πλαταιῆς μόνοι ἔπεμψαν.

C. Dative for Instrumental.

(i.) Dative of the Instrument.

76. **ῥάβδῳ τύπτειν,** 'to beat *with* a stick.'
ξίφει ἀποθανεῖν, 'to be[1] slain *by* the sword.'
χρῶμαί σοι φίλῳ, 'I make use of you (i. e. treat you) as a friend.' Latin, '*utor te amico.*'

[1] See page 19, footnote.

Digitized by Google

This **Dative of the Instrument** is used, like the Latin Ablative of the Instrument, to express, with a Comparative, the measure of excess or defect.

Thus, πολλῷ ἐλάσσων, μείζων, etc., 'much less,' 'greater,' etc., really mean '*by much* less,' 'greater,' etc.

But the question 'By what instrument?' is really equivalent to the question 'In what manner?' Hence we get the—

(ii.) DATIVE OF THE MANNER.

77. βίᾳ εἰσῆλθεν, σιγῇ, δρόμῳ, etc., 'he entered by force, in silence, at a run,' etc.

To this **Dative of the Manner** also probably belongs what may be called the Dative of Equipment or **Military Dative**, seen in such phrases as—πολλῷ στρατῷ, ὀλίγαις ναυσὶν, οὐ μεγάλῃ χειρὶ ἀφικνεῖσθαι, 'to arrive *with* a large army, a few ships, no great force,' etc.

(iii.) DATIVE OF ACCOMPANIMENT.

78. σὺν τῷ ἀδελφῷ ἦλθον, 'I came with my brother.'

Observe that the Preposition σὺν—Latin *cum*, 'together with'—is almost always found with this **Dative of Accompaniment,** αὐτὸς (see § 46) *being the only word with which it is regularly omitted.*

αὐτοῖς ἱματίοις ἀπέβαψεν ἑαυτὸν ἐν τῷ ποταμῷ, 'he dipped himself, *clothes and all*, in the stream.'

Digitized by Google

G AGENT.

usage the living
the *Instrument.*
good prose, to
the Verbal Adjective (see § 152), and to the Perfect and Pluperfect Tenses of Passive Verbs.

τὰ ἐμοὶ πεπραγμένα ὑμῖν ἐρῶ, 'I will tell you the things that have been done *by me*.'

EXAMPLES.

Προμηθεὺς ἔδωκε τοῖς ἀνθρώποις τὸ πῦρ.
ἔβαλλον τὸν φονέα λίθοις.
λόγῳ μὲν εὖ ποιεῖ ἡμᾶς, ἔργῳ δὲ κακῶς ποιεῖ.
ἀγνοίᾳ ἡμεῖς τότε ἡμαρτάνομεν.
αὐτοῖς τοῖς ὅπλοις εἷλε τοὺς ἱππέας.
ναυσὶ καὶ πεζῷ ἐνικήθησαν οἱ βάρβαροι.
ἃ ἐμοὶ πέπρακται, πάντα δίκαιά ἐστιν.
διακοσίαις ναυσὶν ἦλθεν ὁ βασιλεύς.
παντὶ τρόπῳ ἐπειρῶντο ἀποφυγεῖν.
ἀληθῆ ἐστι πάνθ' ἃ τῷ κήρυκι ἀπ-ήγγελται.
τὸν στρατηγὸν αὐτῷ ἵππῳ ἠφάνισεν.
κραυγῇ πολλῇ ἐπ-ήεσαν οἱ πολέμιοι.
φοβούμεθα μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ.

XIV.

Prepositions.

80. The ambiguity which might have arisen from the variety of meanings exhibited by the

Digitized by Google

cases, is in a great measure avoided by the use of a class of words called Prepositions[1].

To take a single instance, τοῦ ὕδατος may mean 'of,' 'from,' 'on,' 'some of,' 'than,' or 'by means of the water;' but if ἐκ, 'out of,' be put before it, ἐκ τοῦ ὕδατος can mean nothing but 'out of the water.'

It is therefore more accurate to say that Prepositions define the particular meaning belonging to a case, than to say that they govern that case or endow it with a new meaning. The general meaning is always fixed by the nature of the case itself. 'It is the case which borrows the aid of the Preposition, not the Preposition which requires that of the case' (Farrar). And of course no case will borrow the aid of any preposition the root idea of which is contradictory to its own[2].

Hence there are some Prepositions which are used with one case, but are never found in the company of any other.

For instance, Prepositions which denote

(1) *motion from*, are only found with the Genitive;

(2) *rest at*, are only found with the Dative;

(3) *motion to*, are only found with the Accusative.

[1] προθέσεις—praeverbia—so called because in composition with verbs or nouns they always stand before the verb or noun.

At an early date most of these words were Adverbs; at a still earlier date all Adverbs were recognisable as compounds, or as case-forms of inflected stems.

[2] Just as, in English, we could not attach the preposition 'at,' which indicates '*rest*,' to the word 'homewards,' which denotes '*motion*.' For the ideas of motion and rest are mutually contradictory.

Digitized by Google

81–90. *Prepositions that stand with one case.*

81–85. **With the Genitive only—ἀπὸ, ἐξ (ἐκ), ἀντὶ, πρὸ, ἄνευ, ἄτερ.**

81. ἀπὸ—Lat. *ab,* 'away from.'

Literally—(*a*) *of space;* (*b*) *of time;*

(*a*) ἀφ' ἵππων ἅλλεσθαι, 'to leap from one's car.'

(*b*) ἀπὸ τῆσδε τῆς νυκτὸς, 'from this night:' ἀφ' οὗ, 'since.'

Metaphorically—

(*c*) *of any origin, descent, or cause;* ἀπό τινος ἄρχεσθαι, καλεῖσθαι, 'to begin *with*, to be called *after*, some one.'

82. ἐξ (ἐκ)—Lat. *ex,* (*ec*), *e,* 'out of.'

Literally—

(*a*) *of space;* ἐκ τῆς πόλεως, 'out of the city.'

(*b*) *of time;* ἐξ οὗ, *ex quo,* 'since.'

Metaphorically—

(*c*) *of origin, material, cause, etc.;* ἐκ τούτων, 'springing out of,' 'in consequence of these things.'

The Genitive with ἐξ and ἀπὸ is the *Genitive of Ablation*, literal or metaphorical (see §§ 58, 59).

Note that ἐκ often implies motion from *the interior*, ἀπὸ motion from *the exterior.* Thus a besieging army would come ἀπὸ τῆς πόλεως, but the besieged ἐκ τῆς πόλεως. The same distinction holds good between *ab urbe* and *ex urbe.*

ἀπὸ and ἐκ are used for ἐν by attraction when there is an idea of motion implied or expressed: οἱ ἐκ τῶν πύργων φύλακες ἤσθοντο, '*the watchmen* on *the towers* perceived it.'

Digitized by Google

83. ἀντὶ—Lat. *ante*, 'opposite.'

Literally—

(*a*) *of space;* 'opposite,' a usage confined in Attic prose to the compound ἐναντίον.

Metaphorically—

(*b*) *instead of;* ἀντὶ χρυσοῦ χαλκὸς, 'brass instead of gold.'

(*c*) *on account of;* ἀνθ' ὧν, 'wherefore.'

84. πρὸ—Lat. *pro*, *prae*—Eng. *fore*, 'in front of,' 'before,' 'instead.'

Literally—

(*a*) *of space;* πρὸ θύρας, 'before the door.'

(*b*) *of time;* πρὸ τοῦδε, 'before now.'

Metaphorically—

(*c*) πρὸ παίδων μάχεσθαι, 'to fight in front of, (i. e. in defence of) one's children:' πρὸ τούτων τάδε αἱροῦμαι, 'I choose these before those.'

No clear distinction can be drawn between πρὸ δουλείας and ἀντὶ δουλείας θάνατον ἑλέσθαι, 'to choose death instead of slavery.'

85. The rest of the prepositions that take the Genitive only are never found in composition with verbs, and there is little variety in their usage.

ἄνευ, ἄτερ, } 'without.' ἄχρι, μέχρι, } 'until.'

μεταξύ, 'between.'

ἕνεκα or ἕνεκεν, 'for the sake of,' Lat. *causa.*

πλὴν (πλέον), 'except,' 'besides,' Lat. *praeter.*

The Genitive also accompanies the adverbial accusatives δίκην, '*like*,' χάριν, '*on account of*,' and the various adverbs of place and time.

Digitized by Google

86–88. With the Dative only—ἐν, σύν.

86. ἐν—Lat. *in* with Abl.—'rest in.'

Literally—

(*a*) *of space;* ἐν τῇ οἰκίᾳ, 'in the house:' ἐν ὑμῖν, 'among you.'

(*b*) *of time;* ἐν τῷ θέρει, 'in the summer.'

Metaphorically—

(*c*) *of manner;* ἐν τάχει, 'with speed:' ἐν δόλῳ, 'craftily.'

87. When ἐν is found before a Genitive, a Dative has been left out. Thus ἐν Σωκράτους stands for ἐν Σωκράτους οἰκίᾳ, 'in Socrates' house.'

εἰς χεῖρας λαβεῖν τι is 'to take into one's hands;'

ἐν χερσὶ λαβεῖν τι is 'to take—*and hold*—in one's hands.'

88. σὺν (ξὺν)—Lat. *cum*, 'together with.'

Literally—

(*a*) σὺν τοῖς παισὶν ἦλθον, 'I came with my boys.'

Metaphorically—

(*b*) σὺν τάχει, 'with speed.'

Observe that the Dative stands also with the semi-prepositions ἅμα, ὁμοῦ, and with the adverbs ἐξ ἴσου, ὁμοίως, etc.

89–90. With the Accusative only—εἰς (= ἐν-ς), ὡς.

89. εἰς (ἐς)—(Lat. *in* with Accus.), 'to,' 'into.'

Literally—

(*a*) *of space;* εἰς τὴν νῆσον, 'to the island.'

(*b*) *of time;* εἰς τὸ λοιπὸν, 'for the future.'

Metaphorically—

(*c*) εἰς δύναμιν, 'up to my power;' εἰς ἑκατὸν, 'up to a hundred.'

Digitized by Google

εἰς like ἐν is used elliptically with a Genitive, as in εἰς Ἄιδου[1] (sc. δόμον), 'into (the house) of Hades.'

90. ὡς, 'to,' only before persons. ὡς τὸν βασιλέα ἐλθεῖν, 'to come into the king's presence.' Probably this use of ὡς (itself not properly a preposition) is due to the omission of one of the prepositions εἰς, ἐπὶ or πρὸς, which were frequently preceded by ὡς. Thus ὡς αὐτὸν may stand for ὡς εἰς, ἐπὶ or πρὸς αὐτόν.

91-98. *Prepositions that stand with two cases.*

91-92. With the Dative and Accusative—ἀνά.

91. ἀνὰ (cp. ἄνω)—'*up*,' 'up through'='over' with a notion of completeness: compare 'to reckon *up*.'

i. **With Dative,** up-on, 'upon,' is only found in Poetry:—εὕδει ἀνὰ σκήπτρῳ Διὸς ἀετὸς, 'the eagle sleeps upon the sceptre of Zeus.'

92. ii. **With Accusative—**

Literally—

(*a*) ἀνὰ ῥόον, 'up stream,' *adverso flumine.*

(*b*) ἀνὰ πᾶσαν γῆν, 'over every land.'

Metaphorically—

(*c*) ἀνὰ τρεῖς, 'by threes;' ἀνὰ μέρος, 'by turns;' ἀνὰ λόγον, 'according to reckoning,' i. e. 'proportionally' (*analogous*); ἀνὰ στόμα ἔχειν, 'to have in the mouth,' 'on the tongue,' 'be always talking about.'

[1] For convenience sake the ι is not written subscript beneath the *capital* A.

Digitized by Google

93-98. With Genitive and Accusative only— **κατά, διά, ὑπέρ.**

93. **κατά** (cp. *κάτω*)—the opposite of *ἀνά*—'downwards,' 'down.'

i. **With Genitive**—'down from,' 'against.'

Literally—

(*a*) *down from;* *κατὰ Ὀλύμπου ἔβη*, 'down from Olympus he came.'

Metaphorically—

(*b*) *with reference to;* not always, but often in the sense of hostility *against*[1]; *κατά τινος λέγειν*, 'to speak against one.'

94. ii. **With Accusative**—extension *over*, etc.

Literally—

(*a*) *of space;* *κατὰ ῥόον*, 'down stream,' *secundo flumine;* *κατὰ γῆν*, 'by land;' *κατὰ τὸ στράτευμα μέγα πένθος ἦν*, 'there was great mourning *throughout* the army.'

(*b*) *of time;* *κατὰ τὸν αὐτὸν χρόνον*, '*about* the same time.'

Metaphorically—

(*c*) *τὰ κατὰ νόμον*, 'things *according to* law;' *κατὰ τρεῖς*, '*by* threes.'

[1] This is a common meaning of *κατά* in composition with Verbs. Thus:—

καταφρονεῖν, 'to think against, *despise*.'
κατηγορεῖν, 'to speak against, *accuse*.'
καταγιγνώσκειν, 'to decide against, *condemn*.'

When one of these Verbs, e. g. *καταφρονεῖν*, governs an Accusative it is because the force of the *κατά* is no longer separately felt. Compare *κατεπιορκεῖν τινά* and *τινός*.

Digitized by Google

95. διά—'through'—[akin to δύο, *two*, *between*].

i. **With Genitive**—

Literally—

(*a*) *of place*, '*through and out of*;' διὰ τῆς πόλεως ῥεῖ ὁ ποταμὸς, 'the river flows through the city;' διὰ χειρῶν ἔχειν, 'to have in hand.'

(*b*) *of time*, '*throughout*;' οὐδεὶς διὰ βίου εὐτυχής ἐστιν, 'no man is fortunate throughout his life.'

(*c*) *of an interval of time*; διὰ χρόνου, 'after an interval.'

Metaphorically—

(*d*) *per, by means of*; denoting the *instrument* not the *agent*, because the action passes to completion *through* the instrument; δι' ἐμοῦ πάσχεις, 'you suffer by means of me:' διὰ τῶν ὀφθαλμῶν ὁρῶμεν, 'we see with (through) our eyes.'

96. ii. **With Accusative**—'*through and towards*;' only used metaphorically in prose, '*for the sake of*,' '*on account of*.'

διὰ τὸ ἆθλον ἐπόνησα, 'I worked *for* the prize.'

δι' ἐμὲ ἔπαθεν, 'he suffered *for* my sake.'

Observe that with the Genitive διά denotes *the instrument*; with the Accusative, *the cause*.

97. ὑπὲρ—Lat. *super*—Germ. *über*, 'up,' 'over.'

i. **With Genitive**—

Literally—

(*a*) (*position*) '*over*'—*super*; ὑπὲρ θαλάσσης, 'overhanging the sea.'

Digitized by Google

(*b*) Metaphorically—'*on behalf of*,' '*instead of*.'
ὑπὲρ τῆς πόλεως θανεῖν, 'to die *for* one's country.'
ὑπὲρ ἐμοῦ ἔλεξεν, 'he spoke *instead of* me.'

98. **With Accusative**—'*over and beyond*,' *ultra*.
Literally—
(*a*) ὑπὲρ τὴν θάλασσαν, '*beyond* the sea.'
Metaphorically—
(*b*) ὑπὲρ δύναμιν, '*above* (one's) strength.'

99–121. *Prepositions that stand with all the cases*—παρὰ, πρὸς, ἐπὶ, ὑπὸ, μετὰ, ἀμφὶ, περί.

99. Whenever the root idea of a Preposition is such as not to contradict the root idea of any of the cases, then it is natural for that Preposition to stand with any of the cases [1].

100. παρὰ denotes *proximity*. The three ideas of *motion to*, *rest at*, and *motion from*, which attach respectively to the Accusative, Dative, and Genitive Case (see §§ 50, 57, 71), may all be easily combined with the idea of *proximity*, so as to result in the three compound notions of—

to the side of,
at the side of,
and *from* the side of.

Hence we have:—

παρὰ τὸν βασιλέα ἰέναι, to go into
παρὰ τῷ βασιλεῖ εἶναι, to be in
παρὰ τοῦ βασιλέως ἐλθεῖν, to come [2] from
} the king's presence.

[1] See foot-note to § 80.

[2] Cp. the French 'Venir de chez quelqu'un.'

Digitized by Google

The metaphorical meanings of the Genitive and Dative with παρὰ are easily traced:

παρά τινος λαμβάνειν, to take } from some one.
παρά τινος μανθάνειν, to learn }

παρ' αὐτοῖς, παρ' ἐμοί, 'among them,' *me judice*.

101. (i.) The uses of παρὰ with the Accusative are much more varied and need much more care.

Akin to the use of παρὰ with an Accusative after a Verb of motion is its use *after a Verb of Rest*, when the idea of motion is implied rather than expressed.

παρ' ἔμ' ἵστασο, '(come and) stand *by my side*.'

102. (ii.) One thing may be put *by*[1] *the side of* another, either (*a*) for the sake of **Comparison**, or (*b*) for the sake of **Classification**.

(*a*) ἀνδρεῖος εἶ παρὰ πάνθ' ὁντινοῦν, 'you are brave *in comparison with* (alongside of) any one.'

(*b*) παρ' οὐδέν σε ποιοῦμαι, 'I esteem you *as* (lit. by the side of, i.e. in the same class with) nothing.'

103. (iii.) From παρὰ with the Accusative, denoting *motion to the side of*, comes παρὰ with the Accusative denoting **extent by the side of**, just as we found the Accusative of Extension arising from that of Motion (see §§ 50, 51).

ἡ παρὰ θάλατταν Μακεδονία, 'Macedonia along the sea coast.'

[1] παρ' ἄλληλα, 'side by side,' gives the English *parallel*.

Digitized by Google

104. (iv.) This notion of Extent in space is naturally transferred to **Duration in time.**

παρὰ πάντα τὸν βίον, '*during* all one's life.'

105. (v.) Again, movement continued along the whole length of an object may end in movement *beyond* it.

παρὰ τὴν Βαβυλῶνα παριέναι, 'to pass *beyond* Babylon' (to leave Babylon on one side).

106. (vi.) From this there is no difficulty in passing to such metaphorical phrases as—

παρὰ τὴν δύναμιν, '*beyond* one's power.'

107. (vii.) And when the context makes it clear that it is a duty *not to go beyond*, but *to keep alongside of*, we translate by **contrary to**[1].

παρὰ τοὺς νόμους, 'contrary to the laws.'

παρὰ τὸ δίκαιον, 'contrary to justice.'

108. (viii.) The road along which motion takes place is sometimes conceived as contributing to that motion. Thus παρὰ answers to our colloquial '**all along of**'='**through.**'

παρὰ σὲ γίγνεται ἡ σωτηρία, 'it is *through* you that the deliverance comes.'

109. (ix.) From the notion of actual *passing by* and so *leaving on one side*, [see (v.) above] comes the metaphorical one of '*leaving on one side in consideration*,' '*omitting to take account of*,' '**beside**,' '**except.**'

[1] In this sense παρὰ is the exact opposite of κατά. Cp. παρὰ δόξαν, whence our *paradox*.

Digitized by Google

οὐκ ἔστι παρὰ ταῦτ' ἄλλα, '*besides* this, there is nothing else.'

παρ'[1] ἓν γράμμα ἄρκος εἶ, (a joke on a man named Marcus, ἄρκος being another form for the commoner ἄρκτος, 'a bear') 'you are a bear, Marcus, *but for* one letter.'

παρ' ἓν πάλαισμα ἐνίκησεν, 'he won, *except in* a single contest.'

παρὰ τοσοῦτον ἦλθε κινδύνου, 'he came within such a degree of peril,' 'he was in such peril.'

110. πρός—akin to πρό—'in front of.'

πρὸς τῆς Βοιωτίας Χαλκὶς κεῖται, 'Chalcis lies *in front as regards* Boeotia,' i. e. '*off* Boeotia.'

πρὸς τῷ λιμένι ἕπτα νῆες ἦσαν, 'there were seven ships *at* the harbour.'

πρὸς τὸν λιμένα ἀπέπλευσαν, 'they sailed off *to* the harbour.'

111. Especially note the meanings of

πρὸς τούτων, '*in consequence of* this.'

πρὸς τούτοις, '*in addition to* these things.'

πρὸς ταῦτα, '*with reference to* this,' '*wherefore*.'

πρὸς σοῦ εἶναι, 'to be on your side,' *stare a te*.

πρὸς βασιλέα σπονδὰς ποιεῖσθαι, 'to make a treaty with the king.'

112. ἐπὶ denotes *superposition*.

i. **With Genitive** *of place-relationship* (§ 70).

(*a*) '*upon*;' ἐπὶ τῆς[2] κεφαλῆς φορεῖ τὸ ἄχθος, 'he carries the load *on* his head.'

[1] Jac. Anthol. quoted by Liddell and Scott.

[2] Datives may stand thus with little or no difference of meaning.

Digitized by Google

οἱ ἐπὶ[1] τῶν πραγμάτων, 'those in charge of affairs.'

(*b*) *proximity*, as we say 'one evil follows *upon* another;' στῆσαί τινα ἐπὶ τοῦ ἄρχοντος, 'to bring a man *before* the magistrate.'

(*c*) *approximation*; ἐπ' Ἀθηνῶν ἐπορεύετο, 'he was on his way *towards*[2] Athens.' [Cp. 'He marched *upon* Athens.']

(*d*) '*in*,' or '*at*,' (Genitive of Time)—

ἐπ' ἐμοῦ, '*in* my lifetime.'

ἐπὶ Σωκράτους, '*in* the lifetime of Socrates.'

ἐπὶ τῶν κινδύνων, '*at* times of danger.'

113. ii. **With Dative**—(*a*) *position*, (*b*) *purpose*, etc.

(*a*) ἐπὶ ταῖς πύλαις οἰκεῖν, 'to dwell *at* the gates.'

ἐπί τινι λέγειν, 'to speak *over* a man's grave.'

ἐπὶ τούτοις, '*after* that,' 'thereupon.'

(*b*) ἐπὶ γελῶτι, ἐπὶ κακῷ, '*for* a joke,' '*for* harm.'

(*c*) *cause*, χαίρειν ἐπί τινι, 'to be glad *at*.'

(*d*) in such metaphorical phrases as—

ἐπὶ τοῖσδε, '*on* these conditions.'

τὰ ἐφ' ἡμῖν, 'what is in our power,' or '*rests on* us.'

114. iii. **With Accusative** (*a*) of *motion towards* (often with a view to superposition)—

ἐπὶ τοὺς Πέρσας ἰέναι, 'to go *against* the Persians.'

ἐφ' ἵππου ἀναβαίνειν, 'to mount on horseback.'

But ἐφ' ἵππου διώκειν, 'to pursue on horseback.'

(*b*) *time*: ἐπὶ πολλὰς ἡμέρας, 'for many days.'

[1] οἱ ἐπὶ τοῖς πράγμασιν appears not to differ in meaning.

[2] The Genitive appears that of *aim*, see page 38. A man may go ἐπ' οἶκον, 'homewards,' without going ἐπ' οἴκου, 'home.'

Digitized by Google

(*c*) *purpose:* ἐπὶ τὰς ναῦς ἔπεμψαν, 'they sent for the ships.'

115. ὑπὸ denotes *subterposition*, (Lat. *sub*):—

i. **With Genitive**—(*a*) *place*, (*b*) *agent*, (*c*) *cause*, (*d*) *accompaniment.*

(*a*) ὑπὸ τοῦ ἀρνειοῦ ἐλυόμην, 'I disengaged myself *from under* the ram.'

ὑπὸ τῆς δρυὸς ἔστη, 'he stood *under* the oak.'

(*b*) ὑπ' ἐμοῦ ἐπράχθη, 'it was done by me.'

ἡ πόλις ἑάλω ὑφ' ἡμῶν, 'the city was taken *by* us.'

(*c*) ὑπὸ γήρως ἀσθενὴς ἦν, 'he was weak *from* old age.'

(*d*) ὑπὸ λύρας ᾄδειν, 'to sing *to* the lyre.'

ii. **With Dative**—(*a*) *position*, (*b*) *subordination.*

(*a*) τί ἔχεις ὑπὸ τῷ ἱματίῳ; 'what is under your coat?'

(*b*) ὑπὸ νόμοις εἶναι, 'to be *under* the laws.'

ὑφ' ἑαυτῷ[1] ποιεῖσθαι, 'to bring into subjection.'

iii. **With Accusative**—(*a*) *motion*, (*b*) *time*, (*c*) *subordination.*

(*a*) ὑπὸ τὴν πόλιν πορεύεσθαι, 'to come *up to* the city.'

ὑπὸ τὸ ὄρος ἔμενον, 'they stayed *at the foot of* the hill.'

(*b*) ὑπὸ νύκτα, 'towards night,' *sub noctem.*

(*c*) ἄγειν ὑπὸ χεῖρά τινος, 'to bring into one's power.'

116. μετὰ—cp. μέσος, Germ. *mit*—'between,' 'with.'

i. **With Genitive**—'*with.*'

μετὰ τῶν παιδῶν, '*with* the children,' = σὺν τοῖς παισίν.

ii. With **Dative of position** at—μετὰ τοῖσδε, '*among* these' —a usage foreign to Attic prose.

[1] So too with the Accusative.

Digitized by Google

117. iii. **With Accusative**—'*after*'—(*a*) *time*, (*b*) *purpose*.

(*a*) μετὰ ταῦτα, '*after* that.'

(*b*) ἔπεμψα μετὰ τοὺς ἵππους, 'I sent *for* the horses.'

118. The meanings of ἀμφὶ and περὶ, with the different cases, are difficult to define; ἀμφὶ (akin to Latin *ambo*) is said to mean 'on both sides,' περὶ, 'all round.'

ἀμφὶ, 'about,' is rarely found, *except in poetry*, with any case but the Accusative, and even with the Accusative rarely in Prose:—

οἱ ἀμφὶ Ἄνυτον, 'Anytus and his associates.'

ἀμφὶ ἑκατὸν, '*about* a hundred.'

ἀμφὶ ἵππους δαπανᾶν, 'to spend *on* horses.'

119. περὶ, 'round,' 'about.'

i. **With Genitive**—(*a*) *the subject-matter*.

τὰ περὶ ἐμοῦ, 'my affairs,' (what concerns me).

τὰ περὶ τοῦ πολέμου, 'the affairs of the war.'

περὶ τούτων ἐμαχεσάμεθα, 'we fought *about* that.'

(*b*) *Of indefinite price after verbs of estimation*;

περὶ πολλοῦ, πλείονος, ὀλίγου ποιεῖσθαι, ἡγεῖσθαι, etc. 'to set a high, higher, low, lower, etc. price upon.'

120. ii. **With Dative**—(*a*) *place*, (*b*) *cause*.

(*a*) περὶ τῷ ξίφει πεσεῖν, 'to fall *upon* one's sword.'

περὶ κύκλῳ, '*in* a circle.'

περὶ[1] τῇ χειρὶ δακτύλιον ἔχειν, 'to have a ring *on* one's hand.'

[1] Especially so of parts of the body, e. g. περὶ τῇ κεφαλῇ τιάραν, π. τοῖς στέρνοις χιτῶνας φορεῖν, 'to wear a tiara on the head,' 'tunics on the chest,' etc.

Digitized by Google

(*b*) περὶ φόβῳ, χάρματι, &c., '*for* fear,' '*for* joy,' etc.—*prae metu.*

121. iii. **With Accusative**—(*a*) *place*, (*b*) *time.*

(*a*) περὶ τὴν Σικελίαν οἰκεῖν, 'to live *round* Sicily.'

(*b*) περὶ τούτους τοὺς χρόνους, 'about those times.'

(*c*) *number:* περὶ μυρίους, 'about 10,000.'

(*d*) 'concerning'—often very much like the Genitive—

τὰ περὶ ἐμέ, 'my affairs' (what concerns me).

αἱ περὶ τὸ σῶμα ἡδοναί, 'bodily pleasures' (the pleasures that appertain to the body).

---

122. Learn the following Prepositional phrases by heart:—

κατὰ τὸ αὐτό, 'eodem tempore.'

κατὰ ταὐτά, 'in the same way.'

ἀνὰ πᾶσαν ἡμέραν, 'day by day.'

καθ' ἡμέραν, 'day by day,' 'daily.'

παρ' ἡμέραν ('day by day'), 'every other day.'

μεθ' ἡμέραν, 'in the day-time' ('after daybreak').

οἱ ἀπὸ τῆς Στοᾶς, 'the Stoics.'

ἀπ' ἐλπίδος, 'unexpectedly.'

ἀπὸ φανεροῦ, 'openly.'

παρ' ἑαυτῷ γενέσθαι, 'to come to oneself.'

εἰς ἓν ἔρχεσθαι, 'to come to an agreement.'

οὐκ ἀπὸ σκοποῦ λέγειν, 'to speak *to* the point.'

δι' ἑρμηνέως λέγειν, 'to speak by an interpreter.'

ἀφ' ἵππου μάχεσθαι, *ex equo*, 'to fight *on* horseback.'

παρ' ἐμοί, 'in my opinion,' *meo judicio.*

μετὰ χεῖρας ἔχειν, 'to have in hand.'

Digitized by Google

οἱ διὰ μέσου, 'the neutral party.'
κατὰ τὸν νόμον, 'according to the law.'
οἱ κατὰ χθονὸς, 'those below the earth.'
οἱ κατὰ χθόνα, 'those upon the earth.'
παρὰ μικρὸν, 'within a little,' 'almost.'
παρ' ὀλίγας ψήφους, 'by a small majority.'
ὑπὸ τὴν ἕω, 'towards the morning.'
διὰ φιλίας ἰέναι τινὶ, 'to be friendly with.'
δι' ὄργης ἔχειν τινὰ, 'to be angry with.'
ἀπὸ στόματος λέγειν, 'to speak from memory.'
ἐξ ἴσου, 'equally;' ἐκ δεξιᾶς, '*on* the right.'
λόγον ἐκ λόγου λέγειν, 'to make speech after speech.'
κρεμάσαι τι ἔκ τινος, 'to hang a thing to another.'
οἱ καθ' ἡμᾶς, 'our contemporaries.'
καλεῖσθαι ἐπί τινος, 'to be named after some one.'
τὰ πρὸς ὑγίειαν, 'things conducive to health.'
διὰ δεκάτου ἔτους, 'every tenth year.'
κατὰ γῆν καὶ κατὰ θάλατταν, 'by sea and land.'
οἱ περὶ Πλάτωνα, 'Plato and his associates.'
τὰ περὶ τὴν δίκην, 'what pertains to the suit.'
περὶ παντὸς } ποιεῖσθαι, { of paramount } import-
περὶ οὐδενὸς } 'to reckon { of no } ance.'
μετὰ τῶν νεκρῶν κεῖσθαι, 'to lie with the dead.'
ἐπὶ τὸ πολὺ, or, ὡς ἐπὶ τὸ πολὺ, 'for the most part.'
ἐφ' ἑαυτοῦ, *sua sponte* (*on* one's own motion).
παρ' ἑαυτοῦ, *sua sponte*.
ἐπ' οἶκου, 'homewards,' ἐπ' οἶκον, 'home.'
πρὸς θεῶν, *in entreaties*, 'by the gods!' νὴ or μὰ τοὺς θεοὺς in affirmations and denials.
πρὸς σοῦ ἐσμὲν, 'we are on your side.'
διὰ ταῦτα, 'therefore,' διὰ τί; 'wherefore?'

Digitized by Google

ἐφ' ἑνὸς, ἐπὶ δυοῖν, τριῶν, 'one, two, three deep.'

καθ' ἕνα, 'one at a time.'

ἐπὶ πέντε ἀσπίδων, 'five deep,' of soldiers in line.

πρὸς μητρὸς, 'on the mother's side.'

παρ' αὐτὰ τὰ ἀδικήματα δίκην δοῦναι, 'to be punished immediately upon the offence.'

εὐθὺ Ἀθηνῶν, 'straight towards Athens.'

μεθ' ὕδωρ ἔρχεσθαι, 'to go after water.'

ἀπὸ τοῦ ἴσου ὁμιλεῖν τινὶ, 'to associate with one on equal terms.'

κατ' Αἴσχυλον, 'as Aeschylus says.'

ἐπὶ δυοῖν ἀγκύραιν ὁρμεῖν, as we say, 'to have two strings to one's bow.'

EXAMPLES.

ἐκ τούτων πόλεμον αἱρούμεθα.

ἐν τῷ θεῷ ἐστὶ τὸ τέλος.

τίς καθ' ἑαυτοῦ ἐρεῖ ;

ὑπὸ τῇ φηγῷ καθεῦδον οἱ ὗες.

παρὰ σοφοῦ ἀνδρὸς ταῦτα ἔμαθον.

παρ' ὀλίγον ἦλθεν ὁ δοῦλος ἁλῶναι.

ἀμφὶ δεῖπνον πονοῦσιν οἱ δοῦλοι.

ὁ πατὴρ διὰ τὰ τέκνα πολλὰ μοχθεῖ.

σὺν τῷ θεῷ τῶν πολεμίων περι-γενησόμεθα.

καλὸν ἀντὶ δουλείας πόλεμον ἑλέσθαι.

πρὸς τοῖς ἄλλοις πόνοις ἡ νόσος ἡμᾶς ἔβλαψεν.

κατὰ τὸν Πλάτωνα ὁ ὀρθὸς ἔρως ἐπ' ἀρετὴν ἄγει.

τεταγμένοι ἦσαν οἱ στρατιῶται ὑπὸ Μιλτιάδου.

ἐν ταῖς ναυσίν ἐστιν ἡ τῆς Ἑλλάδος σωτηρία.

Digitized by Google

Ἔφεσος ἀπ-έχει ἀπὸ Σάρδεων τριῶν ἡμερῶν ὁδόν.

πρὸς θεῶν, βοήθει, ὦ ξένε· ἀπόλλυμαι γὰρ κακῶς.

ὑπὸ μαστίγων ἐτόξευον οἱ βάρβαροι.

διὰ τῆς ἀγορᾶς εἶλκον τὸν κλέπτην.

κατὰ νοῦν ἐμοὶ πάντα ταῦτα γέγονεν.

ὁ ὑπὲρ τῆς κώμης γήλοφος μέγας ἐστίν.

αὐτὴ δι' ἑαυτὴν ἡ ἀρετὴ τὸν ἔχοντα ὀνίνησιν.

δίκην ἔδοσαν οἱ φῶρες ὑπὸ τοῦ βασιλέως.

ἡ ἐν στενῷ ναυμαχία πρὸς τῶν Ἑλλήνων ἐστίν.

περὶ μὲν οὖν τούτων τοσαῦτά μοι εἰρήσθω.

παρὰ μικρὸν ἐξ-έπεσεν ἐκ τῆς πόλεως ὑπὸ τῶν τριάκοντα.

ἑάλω ὑπὸ τῶν πολεμίων ἡ πόλις αὐτοῖς τοῖς πολίταις.

ἀπὸ τῆς ἀρχῆς διὰ πάντων ἄχρι τῆς τελευτῆς δι-εξ-ῆλθεν ὁ ῥήτωρ.

πρὸς μὲν πατρὸς ἦν Ἡρακλείδης ὁ Ἀλέξανδρος, πρὸς δὲ μητρὸς Αἰακίδης ἦν.

τὰς μὲν τῶν νεῶν πρὸς τῷ λιμένι ὥρμισαν, αἱ δὲ ἄλλαι πρὸς τὴν νῆσον ἀπ-έπλευσαν.

Ἁρμόδιος σὺν τῷ ἀδελφῷ μετὰ κινδύνων ἠλευθέρωσαν τὴν πατρίδα.

παρὰ πάντα τὸν βίον τὴν μετὰ πόνων ἀρετὴν ἀντὶ τοῦ ἄνευ πόνων πλούτου ᾕρημαι.

Digitized by Google

XV.

Verbs. Tenses.

123. An action must either take place in *Past*, *Present*, or *Future Time*. And in each of these cases it may not only be looked on simply as (1) Past, Present, or Future action *without further definition*, but it may be further defined, with reference to duration, as (2) *still continuing* or as (3) *already completed*.

124. In English, by the use of auxiliaries, each of these nine tenses can be distinctly expressed. The following table will exhibit the way in which English, Greek, and Latin represent these nine tenses.

		PAST.	PRESENT.	FUTURE.
Undefined with reference to duration	Undefined [**Aorist**]	*I loved* ἐφίλησα amavi	*I love* φιλέω amo	*I shall love* φιλήσω amabo
Defined with reference to duration	Continuous [**Imperfect**]	*I was loving* ἐφίλουν amabam	*I am loving* φιλέω amo	*I shall be loving* φιλήσω amabo
	Complete [**Perfect**]	*I had loved* ἐπεφιλήκειν amaveram	*I have loved* πεφίληκα amavi	*I shall have loved* [πεφιληκὼς ἔσομαι] amavero
		A	**B**	

Note (1) that there are three Past, three Present, and three Future tenses; but—

Digitized by Google

(2) that in Greek, as in Latin, there is no distinction between the expressions for the undefined action and the action defined as *continuous* in either Present or Future Time.

(3) that the names *Aorist*[1], *Imperfect*, and *Perfect* may each be applied to three tenses, although in practice each of these names has come to be confined to one.

(i.) AORIST DISTINGUISHED FROM IMPERFECT, PLUPERFECT, AND PERFECT.

125. (1) The **Aorist** or **Indefinite Past Tense** (see table) *indefinitely* states that an action took place in past time, *without defining* the action at all as to its duration. Contrasted with the Imperfect, the Aorist represents an action as instantaneous, whereas

126. (2) The **Imperfect** (or **Incomplete**) **Past** states that an action *was going on* at some moment in the Past.

127. (3) The **Perfect** (or **Complete Present**) states that an action *is* now completed, the results continuing in the Present time. Hence many Perfects are used as Presents; for instance, ἕστηκα, 'I have taken my stand,' 'I stand:' πέφυκα, 'I have been born,' 'I am[2] naturally:' ἀφῖγμαι, 'I have

[1] Aorist (ἀ, 'not'; and ὁριστὸς from ὁρίζειν, 'to form a boundary,' 'to define') means '*indefinite*.' Hence ὁ ὁρίζων κύκλος, 'the circle that bounds (our vision),' 'the *horizon*.'

[2] Compare our own usage 'He is born to wealth,' 'He is a born idiot,' etc.

Digitized by Google

arrived,' 'I am here:' κέκτημαι, 'I have acquired,' 'I possess.'

128. (4) The Pluperfect ('plus-quam-perfectum,' the *more than complete* Past) states that not only is an action completed, but also that since its completion an interval has elapsed.

129. Thus ἐγένετο ἡ ἡμέρα καὶ οἱ στρατιῶται ἀνέβαινον· οὕτως γὰρ ἐκεκελεύκει ὁ στρατηγός, 'The day (1) dawned, and the soldiers (2) began to climb up; for the general (3) had so ordered.'

Again, ἔγραφον τὴν ἐπιστολήν may mean, 'I began, tried, proceeded to write,' or 'I was writing —the letter,' *but* ἔγραψα τὴν ἐπιστολήν is simply 'I wrote the letter.'

130. The *process* is emphasized by the Imperfect; the simple *action*, which is often presumably complete, by the Aorist.

EXAMPLES.

ἐβαδίζομεν καὶ αὐτὸν κατ-ελάβομεν.

ἐτετείχιστο ἡ πόλις ὑπὸ τῶν στρατιωτῶν.

ὁ κύων ἐξ-έδραμε καὶ καθ-υλάκτει αὐτούς.

τοιαῦτα μὲν πολλὰ ἐλάλει ὁ Κῦρος· ἡ δὲ μήτηρ ἀπ-ῆλθεν.

Σωκράτης τοὺς ἑαυτοῦ ἀκούοντας οὐκ ἐπράττετο χρήματα.

Σωκράτης οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐξ-επράξατο, οὐδὲ ἠτήσατο.

Digitized by Google

οἱ Ἕλληνες ἐπαιάνιζον καὶ ἅμα τὰ δόρατα καθ-εῖσαν.
ἐνταῦθα οὐχ ἡμᾶς ἐδέξαντο οἱ πολέμιοι, ἀλλ' ἔφευγον.
ἐπειδὴ δὲ ἐξ-ηπάτησθε ὑμεῖς ὑπὸ τοῦ Φιλίππου, τί ἐγένετο;
οἱ μὲν αὐτῶν ἐς τὸν ποταμὸν εὐθὺς ἔπεσον, οἱ δὲ ἄλλοι ἔφευγον.
πολὺν μὲν χρόνον ἠπόρουν, ἔπειτα δὲ[1] ἐπὶ τοὺς φίλους ἐτραπόμην.
ὡς ἡ ναῦς δι-εφθείρετο, ἔσφαξεν ἑαυτὸν ὁ Τιμοκράτης καὶ ἐξ-έπεσεν ἐς τὴν θάλασσαν.
ψιλοὶ δώδεκα ἀν-έβαινον, ὧν Ἀμμέας ἡγεῖτο καὶ πρῶτος ἀν-έβη.
ἐπειρᾶτο ὁ μῦς τὸν αἴλουρον ἀπο-φυγεῖν, ὁ δὲ αἴλουρος κατ-έφαγεν αὐτόν.
τῶν ἐννέα Μουσῶν ἡγεῖτο ὁ Ἀπόλλων, ἀφ' οὗ καὶ Μουσηγέτης ὠνόμαστο.

(ii.) AORIST FREQUENTATIVE.

131. The Aorist is also used of a frequent occurrence, where an inference is tacitly drawn from the past in favour of the likelihood of the same occurrence in the Future.

Thus:—δηχθεὶς ὑπὸ τοῦ ὄφεως ὁ παῖς ἔδεισε τὸ ξύλον, 'the child, after being bitten by the snake, was afraid, *and is likely hereafter to be afraid*, of the piece of wood:' or, as we say, 'The burnt child *dreads* the fire.'

[1] Observe that, with the orators, the δὲ that should follow μὲν is regularly left out with ἔπειτα.

Digitized by Google

In the same way the Indefinite Past is used in Latin, e. g. 'Non domus et fundus, non aeris acervus et auri Aegroto domini *deduxit* corpore febres,' 'not house nor land nor money *can drive* the fever from their sick owner's frame.'

RULE.—**The Frequentative Aorist may generally be turned into English by the Present Tense.**

It is, however, often possible, and sometimes, with certain adverbs, necessary, to turn this Aorist by the Perfect in English: e. g.—

πολλάκις ἤδη τὸν δεσπότην ἐφύλαξεν ὁ κύων, 'the dog *has often before now saved* his master's life.'

EXAMPLES.

πολλοὶ ἐν πολέμῳ ἀπ-ώλοντο.

ὁ τύραννος οὐκ ἐφίλησε τοὺς σοφούς.

πολλὰ ἔπεσεν παρὰ τὴν γνώμην.

πολλοὺς ὁ φθόνος ἀθλίους ἔθηκεν.

ὁ φόβος τοὺς κρείττονας πολλάκις ἀφ-είλετο τὴν νίκην.

ὁ μετὰ τῆς Ὕβρεως Ἔρως δι-έφθειρέ τε πολλοὺς καὶ ἠδίκησεν.

πρῶτον μὲν ὁ τύραννος πολλὰ ὑπ-έσχετο, ἔπειτα δὲ ἐπ-ελάθετο.

πολλάκις ἤδη ἔπιεν ὁ ἐλέφας τέσσαρας καὶ δέκα μετρητὰς ὕδατος.

τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος δι-έλυσεν.

ὁ μὲν σπουδαῖος τὴν τάξιν φυλάττει, ὁ δὲ φαῦλος ἀπ-έλιπεν.

Digitized by Google

(iii.) AORIST TRANSLATED BY PLUPERFECT.

132. The Aorist is often to be translated by the Pluperfect; especially after ἐπεὶ or ἐπειδή.

Thus for ἐπειδὴ ἀνάλωσε πάντα τὰ χρήματα, τότε δὴ[1] τοὺς φίλους ἀπ-ώλλυεν, 'when he *had* squandered all his property, then, and not till then, he began to lose his friends.'

So in Latin *postquam* takes the Aorist or Indefinite Past, instead of the Pluperfect, except when the precise interval which has elapsed is stated. *Postquam veni*, or, *Decimo anno postquam veneram.*

(iv.) AORIST TRANSLATED BY PRESENT.

133. No sooner has a remark been uttered than the Greek, unlike the English mind, looks upon it as belonging entirely to the Past. Hence, in referring to it, while our question would be 'How *say* you?' or 'What *do you say*?' the Greek would ask πῶς εἶπας;

In the same way, the enquiry in the sentence 'I am waiting for an answer; why *do you not reply*?' corresponds to the Greek τί οὐκ ἀπεκρίνω;

We see, then, that there are occasions when the Indefinite Past in Greek must be turned in English by the Indefinite Present.

This is especially the case with questions introduced by τί οὐκ; and with many verbs that describe an emotion; as for instance—

ἀπ-έπτυσα, 'I am disgusted.'

μετ-έγνων, 'I repent.'

[1] τότε δὴ corresponds very nearly to the Latin '*tum demum.*'

Digitized by Google

ἐγέλασα, 'I am forced to laugh,' 'I break into a laugh.'

ἐδάκρυσα, 'I am forced to cry,' 'I burst into tears.'

ἤσθην ἀπειλαῖς, 'I like your threats.'

ἐπ-ήνεσα πρόνοιαν ἣν ἔθου, 'I commend the prudence you bestowed.'

---

134. The following words need to be separately noticed :—

εἶμι (used in Attic prose as the Future of ἔρχομαι), 'I will go.'

ἥκω[1], 'I have come,' (=*adsum*).

οἴχομαι[1], 'I have gone,' 'I am off.'

πάρειμι, 'I am present,' 'I have come.'

ἀφῖγμαι, 'I have arrived,' 'I am here.'

φεύγω, 'I am an exile,' 'I have been banished.'

ἔχω with an Adverb is intransitive, and equivalent in meaning to εἰμὶ with an Adjective. Thus ἀναγκαίως ἔχει=ἀναγκαῖόν ἐστι='it is necessary.'

---

135. Notice also that the Active Verbs—

ἵστημι, 'I make to stand;'

φύω, 'I beget;' ἐγείρω, 'I awaken;'

ὄλλυμι, 'I destroy;' πείθω, 'I persuade;'

have the following tenses with an intransitive meaning:

ἕστηκα and ἔστην, 'I stand,' and 'I stood.'

πέφυκα and ἔφυν, 'I am naturally.'

ἐγρήγορα, 'I am awake.'

[1] ἥκω is probably a Present formed from the reduplicated root of ἵημι, just as δείδω, ἑστήκω, etc., are formed from δέδια, ἕστηκα, etc.

Digitized by Google

ὄλωλα, 'I am undone[1];' πέποιθά (τινι), 'I trust[1].'

A Present Tense with a phrase of duration is translated by a Perfect.

δύο ἔτη, πάλαι, μένω, 'I have waited two years, a long time,' etc.

EXAMPLES.

οἴχεται ὁ παῖς· ἡ δὲ μήτηρ δακρύει.

ἤκουσιν οἱ ἀδελφοὶ ἀπο-φυγόντες τοὺς ἐχθρούς.

δίς σε ἤδη ταὐτὸ ἠρώτηκα· τί οὐκ ἀπ-εκρίνω;

τί ἔτι ἐνθάδε ἕστηκας; οἱ φίλοι πάντες οἴχονται.

εἴ τις ὑμῶν εὐπορώτερος ἐμοῦ, πῶς οὐκ ἀπ-εκρίνατο;

σοφὸς μὲν πέφυκεν ὁ Ἀθηναῖος, ὁ δὲ Βοιωτὸς παχύς.

οἱ μὲν πολλοὶ ἀπ-ολώλασι· ὁ δὲ στρατηγὸς αὐτὸς δόλῳ ἐξ-έφυγεν.

ἐπειδὴ ἀπ-έθανεν ὁ τύραννος, ἀπ-έκτειναν τοὺς παῖδας αὐτοῦ οἱ πολῖται.

ἐπειδὴ οἱ στρατηγοὶ ἐξ-εβίβασαν τοὺς ἀνθρώπους, δι-έταττον αὐτοὺς ἐγγὺς τῶν νεῶν.

δι-ενείμαντο τὴν ἀρχὴν ὁ Ζεὺς καὶ ὁ Ποσειδῶν καὶ ὁ Πλούτων, ἐπειδὴ παρὰ τοῦ πατρὸς παρ-έλαβον.

XVI.

Middle Voice.

136. The Middle Voice[2] stands half way between the Active Voice, which represents an act or state of

[1] Notice that beside ὄλωλα and πέποιθα there are the Transitive perfects ὀλώλεκα and πέπεικα.

[2] It is now well known that the Middle Voice in Greek is formed by the reduplication of the personal endings; thus, that τύπτομαι =

Digitized by Google

the subject, and the Passive, which represents the subject as himself acted upon. For the Middle describes *an act of the subject in some way affecting himself*. The particular way in which the subject is affected by the act described may be expressed by various devices in translation.

λούεσθαι, 'to wash oneself;' but ἡ μήτηρ λούει τὸν παῖδα, 'the mother is washing her child.'

ἀπώσασθαι, 'to push away *from* oneself.'

παρασκευάζεσθαι, 'to prepare *for* oneself.'

ἀπάγξασθαι, 'to hang oneself.'

τύπτομαι τὴν κεφαλήν, 'I beat my own head.'

διδάσκομαι τὸν υἱόν, 'I get my son taught' (*docendum curo*).

137. The following is a list of verbs which exhibit striking differences of meaning between their Active and Middle Voices. (This list should be learned by heart.)

ACTIVE.	MIDDLE.
αἱρέω (ῶ), I take.	αἱροῦμαι, I choose.
ἀποδίδωμι, *Reddo.*	ἀποδίδομαι, I sell.
ἄρχω, I initiate, I rule.	ἄρχομαι, I begin.
γαμέω(ῶ), with acc., *Duco uxorem.*	γαμοῦμαι, with dat., *Nubo viro.*
γράφω, I write.	γράφομαι, I indict.
δανείζω, I lend.	δανείζομαι, I borrow.
θεῖναι νόμους, of a despot.	θέσθαι νόμους, of constitutional legislation.

τυπτο-μα-μι = 'hit-I-me' = 'I hit myself.' In Latin the so-called Passive is properly Middle also, being formed by the addition of the Reflexive *se* to the several parts of the Active. And traces of the Middle meaning are clearly seen in many words, such as *feror, vehor, accingor*, etc.

Digitized by Google

ACTIVE.	MIDDLE.
θεῖναι οἰκίαν, to mortgage a house.	*θέσθαι οἰκίαν*, to take a house on mortgage.
λανθάνω, I lie hid.	*λανθάνομαι*, I forget.
λοιδορέω(ῶ) τινὰ, I abuse.	*λοιδοροῦμαί τινι*, I quarrel with.
λῦσαι, to set free.	*λύσασθαι*, to ransom.
μισθόω(ῶ), I let.	*μισθοῦμαι*, I hire.
παύω[1], I make to cease.	*παύομαι*, I cease.
πείθω, I persuade.	*πείθομαι*, I obey.
ποιέω(ῶ) λόγον, I compose a speech.	*ποιοῦμαι λόγον*, I deliver a speech.
πόλεμον ποιῶ, I cause a war.	*πόλεμον ποιοῦμαι*, I carry on war.
σκοπῶ, I look.	*σκοποῦμαι*, I consider.
σπένδω, I pour a libation.	*σπένδομαι*, I make a treaty.
στέλλω, I send.	*στέλλομαι*, I set out.
συμβουλεύω τινὶ, I advise.	*συμβουλεύομαι τινὶ*, I ask advice.
φοβέω(ῶ), I frighten.	*φοβοῦμαι*, I fear.
φράζω, I speak.	*φράζομαι*, I think.
χρῆσαι, { to give an oracle. to lend.	*χρήσασθαι*, { to consult an oracle. to borrow.

138. The following list of Verbs whose Future Middle is used in a Passive sense should also be learned by heart:—

ἀδικήσομαι, I shall be wronged.
ἀπαλλάξομαι, I shall be freed from.
ἁλώσομαι[2], I shall be caught.

[1] It is a curious fact that in the Imperative of the Middle, while the Aorist *παῦσαι* remained in use, the Present *παύου* was replaced by the Active *παῦε* in an intransitive sense.

[2] The Passive Sense is not confined in this Verb to the Future. Not only is *ἁλίσκομαι* itself Passive in meaning, but even *ἑάλωκα* and *ἑάλων*, in spite of their Active forms, are Passive also.

Digitized by Google

δηλώσομαι, I shall be shown.
ἐάσομαι, I shall be permitted.
καλοῦμαι, I shall be called.
λέξομαι, I shall be spoken of.
μισήσομαι, στυγήσομαι, I shall be hated.
ὀνειδιοῦμαι, I shall be reproached.
στερήσομαι, I shall be deprived of.
τιμήσομαι, I shall be honoured.
ὠφελήσομαι, I shall be benefited.

EXAMPLES.

ἐνδύω σε τὸν χιτῶνα.
αὐτὸς ἐν-εδύσατο τὸν χιτῶνα.
λουσάμενοι ἀπ-ῆλθον οἱ παῖδες.
κατ-εστρέψαντο πάντας τοὺς πολεμίους.
παύσασθε λαλοῦντες, ὦ παῖδες.
Μέλητος Σωκράτη ἀσεβείας ἐγράψατο.
ἔπειθον ἐμὲ πείθεσθαι τοῖς Ἀθηναίοις.
τιμήσονται ὑπὸ πάντων οἱ ἀγαθοὶ βασιλεῖς.
ταῦτα σκοπούμενοι ἐλύσαντο τοὺς πολίτας.
αἱροῦνται οἱ τριακόσιοι θάνατον ἀντὶ δουλείας.
φοβούμενος τοὺς κύνας ὁ λαγὼς τοὺς βατράχους ἐφόβει.
ἐγὼ μὲν ἄρχω τῆς νήσου τῆσδε, σὺ δὲ τῆς ἠπείρου τυραννεύεις.
τέτταρας ἡμέρας ἐσπείσαντο οἱ Ἀθηναῖοι καὶ οἱ Λακεδαιμόνιοι.
ἀπ-εδιδόμην τὴν οἰκίαν ἣν ἔθηκε, καὶ τὰ χρήματα αὐτῷ ἀπ-έδωκα.

Digitized by Google

ἐγὼ μὲν ἀεὶ παρὰ σοῦ ἀδικήσομαι, σὺ δὲ χαίρων ἐάσει ταῦτα ποιεῖν;

τρία τάλαντα δανεισάμενος, τὰ δύο τῷ ἀδελφῷ ἐδάνειζον.

παύσασθε ἁμαρτάνοντες καὶ μὴ πείθεσθε τοῖς ἀνοσιωτάτοις ἀνδράσι.

XVII.

The Participle.

139. The Participles are more numerous and more widely used in Greek than in Latin.

It is, indeed, owing to the existence of a complete system of active Past Participles in Greek, that there is so great a divergence between Greek and Latin idioms:—e. g. ταῦτα ποιήσας, and τούτων πεποιημένων must both be turned in Latin, if we use a Participial construction at all, by '**his factis.**'

(i.) PARTICIPLE WITH ARTICLE.

140. A Participle *preceded by the Article*[1] may always be translated by a Noun or a Noun-phrase.

The Article or an equivalent for it must always be retained in English. Thus:—

οἱ πλουτοῦντες, 'the rich.'

οἱ κρατήσαντες, 'the victors.'

οἱ ἐλθόντες, 'those who came,' 'ii qui venerunt.'

τοὺς ἐλθόντας, 'eos qui venerunt.'

[1] See § 18, for the ellipse of 'man,' 'woman,' etc.

Digitized by Google

(ii.) PARTICIPLE WITHOUT THE ARTICLE.

141. The Participle *when not preceded by the Article* may be translated in many different ways, **but never by the use of the Article.**

Such Participles, *when in agreement with the subject*, are equivalent to (*a*) *Adverb*, (*b*) *Adverbial Phrase*, (*c*) *Adverbial Sentence*, and are thus attached to the Verb in sense.

(*a*) χαίρων ἀπ-ήλλαξεν, 'he got off *scot-free*.'
γελῶν ἔφη, 'he said *laughingly*,' or (*b*) 'with a smile.'

(*b*) λῃζόμενοι ζῶσιν, 'they live *by* plunder(ing).'

(*c*) λέγω βουλόμενος δεῖξαι, 'I speak *because* I wish to show. . . .'

(*d*) φέρων ξίφος ἦλθεν, 'he came *with* a sword.'
ἄγων[1] ἵππον ἥκει, 'he has come *with* a horse.
χρώμενος τέχνῃ ἐνίκησα, 'I conquered *by the* use of strategy.'
λέγων[2] ταῦτα ὁ κῆρυξ ἀπῆει, '*with these words* the herald went away.'
κακὰ δράσας κακὰ πείσει, 'you will smart *for doing ill*.'

142. Every such participle may also be turned either (*a*) by a *subordinate* clause, or (*b*) by a *co-ordinate* or *parallel* clause with a connecting word.

[1] Generally speaking, ἄγειν is used of *men* and *cattle*, φέρειν (as in last sentence) of *things*. Thus ἄγειν καὶ φέρειν, Lat. *agere et ferre* = 'to sweep a country of all its plunder.'

[2] See rule in § 13 on page 8.

Digitized by Google

Thus (*a*) ταῦτα δράσας ἀπ-ῆλθεν, '*when he had done this*, he came away.'

(*b*) μολόντες εὔξαντο τῷ Διΐ, '*they came, and* prayed to Zeus.'

143. The ambiguity in such a sentence as φεύγοντες ἀπ-έθανον, '*while* they were fleeing'—or, '*though* they were fleeing'—or, '*because* they were fleeing—they were slain,' is often removed by the use of certain adverbs such as εὐθύς, ἅμα, μεταξύ, καίπερ, ἅτε, and ὡς. Thus:—

ἅμα φεύγοντες, '*while* they were fleeing.'

καίπερ φεύγοντες, '*though* they were fleeing.'

ἅτε φεύγοντες, '*because* they were fleeing.'

So too:—

μεταξὺ δειπνοῦσα, '*during* her dinner.'

ἅτε παῖς ὤν, '*seeing that* he is a boy.'

εὐθὺς ἰδών, '*at the moment* of seeing,' *or* 'immediately upon seeing.'

ὡς ἀδικηθείς, '*on the ground of* having been injured.'

EXAMPLES.

ἀπ-ίωμεν τὰ ὅπλα ἔχοντες.

τοὺς τὰ χρήματα κλέψαντας αὐτοὶ κολάσετε.

τιμῶντες τοὺς τεκόντας αὐτοὶ τιμὴν δέξεσθε.

εὖ γ' ἐποίησας ταῦτά μοι δηλώσας.

βιασάμενοι ἐξ-έπλευσαν οἱ ναῦται.

ὁμιλοῦντες τοῖς πονηροῖς πονηροὶ αὐτοὶ γενήσεσθε.

παρὰ τῶν ὑμᾶς ἀδικησάντων ἡμεῖς δίκην ληψόμεθα.

Digitized by Google

ταῦτα ἐνθυμούμενος, ὑπ-εσχόμην πάλιν παρ-έσεσθαι.
ἔπεμψαν τὰς ναῦς πλευσουμένας[1] *ἐς τὸν λιμένα.*
νικήσαντες τοὺς πολεμίους τροπαῖον ἔστησαν.
ἅμα πορευόμενος τὰ ἴχνη τῶν ἀδελφῶν ἀν-εῦρον.
διαβάντες τὸν ποταμὸν ἀν-έβησαν ἐπὶ τὸ ὄρος.
ἀπ-έφυγον οἱ κήρυκες ἀπ-αγγείλαντες τὰ ἐν-τεταλμένα.
ἑλὼν τὴν πόλιν τοῖς βαρβάροις ὁ στρατηγὸς παρ-έδωκεν.
αὐτοῖς τοῖς ἐξ Ἀθηνῶν πεμφθεῖσιν ἡμεῖς τὸν χρυσὸν ἀπο-δώσομεν.
κατα-πλαγέντες τῇ συμφορᾷ ἐνικήθησαν οἱ στρατιῶται.
ὁμιλοῦντες τοῖς καλοῖς καὶ ἀγαθοῖς ἀμείνονες οἱ παῖδες αὐτοὶ ἑαυτῶν γεγένηνται.
δύοιν δεούσας εἴκοσι ναῦς οἱ πολέμιοι ἑλόντες τὰς ἄλλας ἐν-έπρησαν.
τῆς αὐτῆς ζημίας ἄξιοι οἱ συγ-κρύπτοντες τοῖς ἁμαρτάνουσιν.

(iii.) Participle with Transitive Verbs.

144. A Participle is often attached to the direct object of Verbs denoting *perception, knowledge*, or *experience*, so as to modify or restrict their meaning.

Thus *ὁρῶ τὸν παῖδα τρέχοντα* is exactly rendered by 'I see the boy running.' But *ἔμαθον τοὺς κριτὰς*

[1] The Future Participle often expresses *purpose* after verbs of *going* and *sending*.

Digitized by Google

παρόντας is 'I learned'—not 'the judges,' but—'the-judges-being-present,' i.e. 'I learned that the judges were present[1].'

EXAMPLES.

οἶδα ἄνθρωπον θνητὸν ὄντα.
ἀκούω αὐτοῦ λέγοντος.
κατ-εἶδον τὴν ναῦν ἀπο-πλέουσαν.
ἑώρων τοὺς στρατιώτας ἀχθομένους.
ἤκουσά ποτε Σωκράτους δια-λεγομένου.
τὸν κριτὴν ἄδικον ὄντα ἤσθοντο οἱ κλέπται.
αἰσχροῦ ἐστὶ περιορᾶν τοὺς φίλους ἀδικουμένους.
οἱ Ἕλληνες οὐκ ἤδεσαν τὸν Κῦρον τεθνηκότα.
ὁρῶ τὸν πόλεμον ὑμῖν πολλῶν κακῶν αἴτιον γεγενημένον.

(iv.) ATTRACTION OF PARTICIPIAL OBJECT TO CASE OF SUBJECT WITH TRANSITIVE VERBS.

145. When the subject of the Verb and the subject of the Participle are identical, the Participle is attracted into the case of the subject. See also § 176 on the Infinitive.

Thus *οἶδα ἐγὼ ἐμὲ θνητὸν ὄντα* becomes **οἶδα θνητὸς ὤν**, 'I know that I am a mortal.'

[1] Such participial phrases are sometimes to be translated by an abstract noun, as *φρόντιζε ὅ τι τῶν σῶν κτημάτων ἀπ-ολόμενον μέλλεις χαλεπώτατα φέρειν*, 'Consider which of your possessions you would be most grieved at the loss of.'

Digitized by Google

(v.) PARTICIPLE WITH INTRANSITIVE VERBS.

145 (a). These differences of idiom are noteworthy :—

χαίρω σοι ἐλθόντι, 'I am glad you have come.'

ἥσθη ἰδὼν, 'he was glad at seeing it.'

δῆλος εἶ νοσῶν, 'you are evidently ill.'

φανερὰ ἦν θανουμένη, 'it was clear she would die.'

ἄχθομαι ἀκούων, 'I am sorry to hear it.'

ἐπαύσατο τρέχων, 'he ceased to run (or *running*).'

μὴ καμῇς εὐεργετῶν, 'don't weary of doing good to.'

ἔλαθον[1] αὐτοὺς ἐλθὼν, 'I came without their knowing.'

ἔλαθεν ἑαυτὸν δράσας, 'he did it without knowing.'

ἔτυχον παρόντες, 'they happened to be here.'

ἔφθην[1] αὐτὸν ἐλθὼν, 'I got here before him.'

τὰ ἄλλα ἐπιλείπω λέγων, 'I refrain from telling the rest.'

συλλαβὼν ἔφθασε πρὶν καταπηδᾶν, 'he seized him in time before he could jump down.'

διατελῶ εὔνοιαν ἔχων πᾶσιν ὑμῖν, 'I continue to cherish kind feelings for you all.'

EXAMPLES.

ἴσθι ἀρχόμενος ὑπὸ τῶν Λακεδαιμονίων.

ἐπίσταμαι τῆς συμφορᾶς αἴτιος γεγενημένος.

οὐκ ἐπαύοντο ταῦτα τοὺς παῖδας διδάσκοντες.

ἆρ'[2] οὐκ αἰσχύνου εἰδὼς ταῦτα ;

μὴ κάμῃς εὐεργετῶν τοὺς πλησίον.

δῆλοι ἦσαν νικηθέντες οἱ ἐν τῇ πόλει.

[1] *παρῆν αὐτοὺς λαθὼν, φθάσας αὐτὸν ἦλθον*, would have the same meaning as the sentences in the text.

[2] See footnote, p. 123.

Digitized by Google

δῆλος εἶ ἐμοῦ καταφρονῶν.
μεταμέλει μοι οὕτως ποιήσαντι.
κηδόμεθα μάλιστα τούτου ὃ τυγχάνομεν φιλοῦντες.
αἰσχύνομαι τοὺς εὖ ἐμὲ ποιήσαντας κακῶς δράσας.
ἔτυχον καθεύδοντες ἐν τῇ ἀγορᾷ πεντήκοντα ὁπλῖται.
ὁ Κροῖσος τὸν φονέα τοῦ παιδὸς ἐλάνθανε βόσκων.
ἐώρων αὐτοὶ μὲν ἁμαρτόντες, ἐκείνους δὲ ἀναιτίους ὄντας.
ἐώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους.

(vi.) DISTINCTION BETWEEN PARTICIPIAL AND INFINITIVAL CONSTRUCTION WITH SAME VERB.

146. Not a few of the Verbs just enumerated admit of being followed by an Infinitive as well as by a participle. It is very important to notice the difference of meaning produced when the Infinitive is employed.

Thus, **φαίνομαι ὤν**, 'I manifestly am,' differs from **φαίνομαι εἶναι**, 'I appear to be,' just as *videtur me esse*, differs in sense from *videor esse*.

οἶδα ἀγαθὸς ὤν, 'I know that I am good;'
οἶδα ἀγαθὸς εἶναι, 'I know how to be good.'

So too, **μὴ αἰσχύνου πένης ὤν, ἀλλ' αἰσχύνου τινὰ ἀδικῆσαι**, 'be not ashamed of being a-poor-man, but be-ashamed to-wrong any-one.'

The participle, when in agreement with the subject, always denotes something prior in thought to the main verb. This will be seen if we translate the Participle with these verbs (according to § 142) by a separate clause. Thus **οἶδα ἀγαθὸς ὤν**,

Digitized by Google

'I being good, know it,' becomes 'I am good, and I know it.' It is clear that knowledge of a fact cannot precede the fact itself.

147. *σύνοιδα ἐμαυτῷ* and *συγγιγνώσκω ἐμαυτῷ* may have the participle which follows them either in the Nominative or Dative without change of meaning. Thus—

σύνοιδα ἐμαυτῷ ἄδικος ὢν, and *σύνοιδα ἐμαυτῷ ἀδίκῳ ὄντι*, both mean 'I am conscious of being unjust.'

συγγιγνώσκουσιν ἑαυτοῖς ἠδικηκότες or *ἠδικηκόσιν*, 'they are conscious of having acted unjustly.'

EXAMPLES.

ἆρ' οὖν ἔμε ἔλαθες σοφὸς ὤν;

ἤδειν τοὺς παῖδας θνητοὺς γεννήσας.

ἔλαθον ἐμαυτὸν εἰς κίνδυνον πεσών.

ἔφθην εὐεργετῶν τὸν τοῦ πατρὸς φίλον.

φαίνει σὺ ψευδεῖς τοὺς λόγους λέγειν.

τὰ οὖν ἐμοὶ φαινόμενα φαίνεται ἀληθῆ ὄντα.

πάντα τινὰ αἰσχύνεσθαι δεῖ τῶν σοφῶν καταφρονῆσαι.

ἔκαμνον οἱ Ἀθηναῖοι ἀκούοντες τοὺς τοῦ Ἀριστείδου ἐπαίνους.

φανεροί εἰσιν οἱ βάρβαροι ὑπὸ τῶν Ἀθηναίων καταπλαγέντες.

'σύνοιδα ἐμαυτῷ οὐδ' ὁτιοῦν[1] σοφὸς ὢν,' ἔφη ὁ Σωκράτης.

[1] See § 53.

Digitized by Google

πρότερον μὲν ἐφαίνετο ἄδικος εἶναι· νῦν δὲ δίκαιος ὢν φαίνεται.

δῆλος εἶ οὐδὲν παρὰ τοῦ σοφιστοῦ τοῦδε ἀντὶ πολλῶν χρημάτων μαθών.

ἔλαθε τοὺς Λακεδαιμονίους ὁ Θεμιστοκλῆς τὰ μακρὰ τείχη οἰκοδομήσας.

(vii.) GENITIVE ABSOLUTE[1].

148. *When a Noun* (dependent upon no other word in the sentence) *is found in the Genitive Case with a Participle in agreement with it, it forms a distinct conjunctional or dependent clause, and is called a* **Genitive Absolute.**

Thus τελευτήσαντος τοῦ βασιλέως, ἐλεύθεροι ἐγένοντο οἱ δεσμῶται, '*when* the king died (or, *because of* the king having died) the prisoners were set (lit. became) free.'

τούτων λεχθέντων, ἀπέβην, 'when this had been said, I went away.'

Note that the last sentence does not mean 'when that had been said *by me*, I went away.' To express that, the Greeks would use the Active Past Participle in agreement with the Subject, ταῦτα εἰπὼν, ἀπέβην[2].

It is always possible, and almost always best, to translate a Genitive Absolute by a subordinate sen-

[1] The origin of this construction is probably to be found in the notion of cause so frequently seen in the Genitive.

[2] Both τούτων λεχθέντων ἀπέβην, and ταῦτα λέξας ἀπέβην, are convertible in Latin into 'His dictis abii' (see § 139); but then there is no Active Past Participle in Latin, save with Deponent Verbs.

Digitized by Google

tence introduced by some Conjunction such as, '*as*,' '*because*,' '*when*,' etc.

From what has been already said, it will be seen without much difficulty that **the subject of the Genitive Absolute cannot be the same as the Subject or Object of the main verb.**

Do not confuse (*a*) τοῦ καθεύδοντος ἀνδρὸς,
(*b*) καθεύδοντος τοῦ ἀνδρός.

Only the latter of these is a Genitive Absolute; in the former the Participle *from its position* (see § 14) has become a mere attributive Adjective, 'of the sleeping man.'

149. With Verbs and phrases that denote an opinion or a statement, a Genitive Absolute is frequently preceded by ὡς :—

ὡς ἐμοῦ σὺν ὑμῖν ἰόντος, οὕτω τὴν γνώμην ἔχετε, 'make yourselves sure that I am going with you.'

(viii.) THE ACCUSATIVE ABSOLUTE.

150. In the case of Impersonal Verbs or Phrases what is called the **Accusative Absolute** is often found; or in other words, the Neuter of the Participle is used in the Accusative with the following phrase for its subject.

The words most usually found with this construction are, **ἐξὸν, παρὸν, μετὸν, ἀδύνατον ὄν, εἰρημένον, δοκοῦν, δόξαν, παρέχον.**

παρὸν ἐμοὶ ταῦτα ποιεῖν, οὐκ ἐποίησα, 'though it was in my power to do this, I did not do it.'

Digitized by Google

151. When the Accusative Absolute is found with Personal Verbs, it is almost invariably accompanied by **ὡς** or **ὥσπερ** and denotes *a belief* or *an opinion*, in opposition to a fact. Thus:—

ᾠχόμην ἀναγόμενος, ὡς τὸν ἀδελφὸν ὑπὸ τῶν λῃστῶν ἀποθανόντα, 'I was off to sea at once, *under the impression that my brother had been killed* by the pirates.'

EXAMPLES.

τούτων οὕτως ἐχόντων, δεῖ ἡμᾶς ἀπ-ιέναι.

ἐλευθερωθέντων τῶν δεσμωτῶν, ἐχάρη ἡ πόλις.

εὐθὺς δια-λυθεισῶν τῶν σπονδῶν, οἱ πολέμιοι τὴν ἡμετέραν ἐπ-ῆλθον.

ἀπο-θανόντος τοῦ στρατηγοῦ, ἐπαυσάμεθα πολεμοῦντες.

εἰρημένον αὐτοῖς κατ-ελθεῖν, οὔπω ἤκουσιν.

ὡς τῶν πολεμίων νικηθέντων, ἄτακτοι ἐπορευόμεθα.

μεταξὺ ἐμοῦ καθεύδοντος, ἀπ-έφυγον οἱ δεσμῶται.

ἀπο-πλευσασῶν τῶν νεῶν, οἱ πολῖται ἐδύναντο τοῖς πράγμασιν τὸν νοῦν[1] *προσ-έχειν.*

εἰσ-ελθόντων τῶν βαρβάρων, οὐκ ἔμειναν οἱ γέροντες.

ἐκπεσόντος τοῦ τυράννου, εὐδαιμονέστεροι ἐγένοντο οἱ πολῖται.

ἐξὸν αὐτοῖς ἀπο-φυγεῖν, μένειν εἵλοντο.

Κῦρος ἀν-έβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος.

[1] In this phrase, 'to pay attention to,' *προσέχειν* may be used alone with the Dative, and *τὸν νοῦν* left out. Just so, we say 'to show a man out,' for 'to show a man *the way* out.'

Digitized by Google

ἱσταμένου τοῦ μηνὸς, δεκάτη ἦν ἡμέρα.
ἀπ-έλιπες τὴν τάξιν, ὡς τὸν πλησίον τὰ τεταγμένα πράξοντα.

XVIII.

Verbal Adjective.

152. The Verbal Adjective (in *-τέος, -τέα, -τέον*) is used in two ways:—

(i.) *Impersonally,* governing the same case as the Verb from which it is derived: the subject, when expressed, standing in the Dative[1]. Thus:—

ἀσκητέον ἐστὶν (ἡμῖν) τὴν ἀρετὴν, 'the-necessity-of-practising virtue is for us,' i.e. 'we ought to practise virtue.'

EXAMPLES.

ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς.
ἐπιχειρητέον ἐστὶ τῷ ἔργῳ.
πολεμητέον ἐστὶ τοῖς βαρβάροις—(ambiguous).
ἀφ-εκτέον ἐστὶ τοῖς παισὶ τοῦ οἴνου.
κολαστέον ἐστὶ τοὺς ὑβριστάς.
φευκτέον ἐστὶ πᾶσι τὴν ἀσέβειαν.
τοῦδε τοῦ πολέμου ἀντι-ληπτέον ἐστίν.
τοὺς μέλλοντας ὑβρίζειν κωλυτέον.
ἐκ μιᾶς ἀγκύρας τὴν ναῦν οὐχ ὁρμιστέον.
χειμῶνός ἐστι τούτου τοῦ ἔργου ἀρκτέον ἡμῖν.

[1] Note the likeness here to the Latin gerundial usage. 'Pugnandum est mihi,' 'the necessity-of-fighting is for me,' i. e. 'I ought to fight.'

Digitized by Google

πειρατέον ἐστὶν ἡμῖν δίκην λαβεῖν παρὰ τοῦ κλέπτου.
ὠφελητέον ἐστὶ τῷ βασιλεῖ πάντας τοὺς ἀρχομένους.

153. Verbal Adjectives, when used thus impersonally, are often found in the Neuter Plural, as:—
κολαστέα ἐστὶ τοὺς κλέπτας, '(we) must punish the thieves.'

154. (ii.) Personally,—like the Latin Gerundive,—in agreement with its noun, the subject being introduced as before.

Thus *ἀσκητέα* (*ἐστὶν*) (*ὑμῖν*) *ἡ ἀρετὴ,* 'virtue is to-be-practised by you,' '(you) ought to practise virtue.'

φευκτέα ἡ ἀναρχία· τοῖς δὲ νόμοις πειστέον.
κολαστέοι εἰσὶν οἱ τὸν κριτὴν ὑβρίσαντες.
ἐξαιρετέοι εἰσὶν οἱ κακοὶ ἐκ τῆς στρατιᾶς.
οὐκ ἀπολειπτέα ἡ ἐν τῷ σμήνει ἡγεμών.
διωκτέα ἡ σωφροσύνη πᾶσι τοῖς ἀνδρείοις.
ἐπιθυμητέα ἐστὶν ἡ φιλία τῶν ἀγαθῶν.

XIX.

The Moods.

155. The various ways, manners, or *modes* in which the action or state expressed by the Verb may be regarded are called its **Moods.** When the Indicative Mood is used, that action or state is regarded as a *fact;* when the Imperative is used, it is regarded as a *command;* when the Subjunctive or Optative is used, it is regarded as a *thought.*

Digitized by Google

The Infinitive.

(i.) INFINITIVE AS A NOUN—ITS DECLENSION.

156. Roughly speaking, the Infinitive or *Indefinite* Mood is a Verbal[1] Noun which represents the Verbal action in the most general way.

We have a parallel to this usage in English; for 'I like to-walk' is the same as 'I like walking;' and 'walking' and 'to-walk' are both Verbal Nouns.

157. The Infinitive in Latin can be used as a noun only in the *Nominative* or *Accusative* Case. Thus:—

'*Dulce et decorum est pro patriâ mori*,' 'Death in defence of one's country is a sweet and glorious thing;' and '*Scis vincere, Hannibal; victoriâ uti* (not *vincere uti*) *nescis*,' 'You understand winning a victory, Hannibal, but not using one.'

158. But in Greek *by the use of the Article* the Infinitive may be thrown into the Genitive or Dative likewise. Thus:—

τὸ λέγειν τοῦ λαλεῖν διαφέρει, 'speaking differs from chattering.'

ἐν τῷ σωφρονεῖν ἥδιστος βίος, 'the pleasantest life lies in moderation.'

αὐτὸ τὸ ἀπο-θνήσκειν πολλοὶ φοβοῦνται, 'many people are afraid of mere dying.'

[1] More accurately the Greek Infinitive is a case of a disused verbal noun; just as the supines in *um* and *u* in Latin are the Accusative and Ablative respectively of a verbal noun, the other cases of which have generally fallen into disuse.

Digitized by Google

ἀπέδραμον τοῦ μὴ ἁλῶναι, 'they ran away to avoid being caught' (Gen. of aim, see § 70, p. 38).

159. A very common form of the Accusative-Infinitive is what may be called the Infinitive of Reference [vide Accusative of Reference § 53].

Thus we find *δεινὸς μάχην* and *δεινὸς μάχεσθαι* used indifferently for 'terrible—skilful—in fight.'

So *δυνατὸς, ἱκανὸς λέγειν*, 'able, suitable to speak.'

160. But the Infinitive still retains its verbal character so far as (1) to govern the usual case of the Verb, as *τὸ τοιαῦτα ποιεῖν*, 'the doing of such things;' and (2) to require an Adverb rather than an Adjective to express an attribute. Thus 'good speaking' is *τὸ εὖ λέγειν* and never *τὸ ἀγαθὸν λέγειν*.

Note that in the Infinitive, as well as in all the other Moods, with the single exception of the Indicative, the Aorist emphasizes the verbal action itself, the Present the continuance of it. Hence the Aorist is properly used of a single action in opposition to a series: *χαλεπόν ἐστιν ἐξαπατᾶν ἀνθρώπους, ἀδύνατον τὸν Θεὸν ἀπατῆσαι*, 'It is difficult to go on deceiving men, it is impossible to deceive God at all.'

EXAMPLES.

ἀνθρώπινόν ἐστι τὸ φίλων ἐπιθυμεῖν.
πιθανώτατος λέγειν ἦν ὁ Περικλῆς.
οἱ ῥήτορες εἰώθασι λέγειν μαλθακὰ ἀκοῦσαι.
τὸ τὸν ἀδικήσαντα ἀνταδικεῖν οὐκ ἐπαινετόν.
ἐναντίον τῷ φιλεῖν ἐστὶ τὸ μισεῖν.
οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν.
ἄξιοι ἦσαν θαυμάζεσθαι οἱ τριακόσιοι.
οὐδεὶς σοφὸς ἐγένετο ἄνευ τοῦ πολλὰ παθεῖν.

Digitized by Google

ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει.
καλὸν τὸ ἀπὸ τῶν εὖ λεγόντων μανθάνειν.
οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον.
χαλεπόν ἐστιν ἐξ-ευρεῖν τὸ τῆς Σφιγγὸς αἴνιγμα.
ἐτειχίσθη ἡ πόλις τοῦ μὴ πολεμίους ἐσελθεῖν.
τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡμεῖς ἡγούμεθα.
Θεμιστοκλῆς ἱκανώτατος ἦν καὶ γνῶναι καὶ πρᾶξαι.
ἐκ τοῦ πολλὰ παθεῖν, μεμάθηκε τοὺς πλησίον οἰκτείρειν.

(ii.) THE SUBJECT OF THE INFINITIVE. ITS CASE NOT AFFECTED BY THE DECLENSION OF THE INFINITIVE.

161. In order to avoid confusion with the subject of the Finite Verb—*which is always in the Nominative Case*—the subject of the Infinitive is, as in Latin, thrown into the Accusative. Thus :—

αἰσχρόν ἐστι τὸ πολίτην τὴν πόλιν βλάπτειν,
'Turpe est civem civitati nocere,'
'It is a shame for a citizen to injure his country.'
τὸ θανεῖν τινὰ ὑπὲρ τῆς πατρίδος καλή ἐστι τύχη, 'It is a glorious lot for a man to die on behalf of his country.'

162. Observe that the subject of the Infinitive undergoes no change of case, although the whole phrase of which it forms a part is susceptible of declension. Thus :—

ἐκ τοῦ ἐμὲ γελάσαι, 'from my having laughed.'
ἐν τῷ πάντας εὐδαιμονεῖν, 'in the happiness of all.'

Digitized by Google

EXAMPLES[1].

τὸ ἀνθρώπους ἁμαρτάνειν οὐδὲν θαυμαστόν.

ἐπιθυμῶ τοῦ πάντας ἀγαθοὺς γενέσθαι.

ἤσθην τῷ τοὺς πλησίον πλοῦτον κτήσασθαι.

ὁ ὑπὲρ τοῦ ταῦτα μὴ γενέσθαι ἀγὼν ἰσχυρὸς ἦν.

ἐνικήθημεν διὰ τὸ τοὺς ξυμμάχους ἀποδρᾶναι.

διὰ τὸ τοὺς πολεμίους παρεῖναι οὐκέτι ἐδυνήθημεν ἐξελθεῖν.

δίκαιον τὸ τὸν ἥττω ὑπὸ τοῦ ἀμείνονος ἄρχεσθαι.

τὸ ἀλλήλοις φθονεῖν ἀνάξιόν ἐστιν ἡμῶν.

ἐπιθυμητέον ἐστὶ τοῦ πάντας ἐλευθέρους γενέσθαι.

πρὸς τῷ μηδὲν παρὰ σοῦ λαβεῖν, οὐδὲν παρὰ τοῦ ἀδελφοῦ εἴληφα.

τίς οὐχ ἥδεται τῷ τοὺς τῇ πόλει προθύμως ὑπηρετοῦντας εὐτυχεῖν;

πρὸς τὸ τὰ τοῦ πολεμοῦ τάχυ πράττεσθαι συμφέρει τὸ ἕνα κύριον εἶναι πάντων.

(iii.) THE ACCUSATIVE WITH THE INFINITIVE AFTER VERBS OF SAYING AND THINKING.

163. The Accusative with the Infinitive is the common construction after Verbs of saying and thinking (verba declarandi et sentiendi).

164. In reporting what has been said by some one else, it is possible—and, in the earliest times, it was probably necessary—to repeat *the exact words*

[1] The subjects of the next six infinitives are put in black type.

Digitized by Google

of the speaker (Oratio Recta), either preceded or followed by the statement that he spoke them.

165. But owing partly, perhaps, to the confusion arising from the consequent presence of two Nominative subjects in such a sentence as ὁ κῆρυξ ἀγγέλλει, ὁ Κῦρος ἀποθνήσκει, 'the herald announces "Cyrus is dying,"' and partly, also, to the conception of the words reported as being really the object to the Verb of *saying* that introduces them, there arose a mode of reporting speech in which the subject of the reported statement was put in the Accusative, as if it were itself the grammatical object of the reporting Verb, while the Verb-predicate was thrown into the corresponding tense of the Infinitive. Thus the above sentence became ὁ κῆρυξ ἀγγέλλει τὸν Κῦρον ἀποθνήσκειν (Oratio Obliqua).

TABLE OF DIRECT AND REPORTED SPEECH.

166. O. R. Words actually used—**Present Tense.**

'Cyrus is dying,' ὁ Κῦρος ἀποθνήσκει.

O. O. Reported words—

ὁ κῆρυξ { ἀγγέλλει / ἤγγειλε } τὸν Κῦρον ἀποθνήσκειν.

The herald { announces / announced } (that) *Cyrus* { *is dying.* / *was dying.* }

167. O. R. Words actually used—**Past Tense.**

'Cyrus died,' ὁ Κῦρος ἀπέθανεν.

O. O. Reported words—

ὁ κῆρυξ { ἀγγέλλει / ἤγγειλε } τὸν Κῦρον ἀποθανεῖν.

Digitized by Google

The herald { announces / announced } (that) *Cyrus* { *died.* / *had died.* }

168. O. R. Words actually used—**Future Tense.**

'Cyrus will die,' ὁ Κῦρος ἀποθανεῖται.

O. O. Reported words—

ὁ κῆρυξ { ἀγγέλλει / ἤγγειλε } τὸν Κῦρον ἀποθανεῖσθαι.

The herald { announces / announced } (that) *Cyrus* { *will die.* / *would die.* }

169. The above are the three tenses of the Infinitive that are most commonly in use. With some Verbs, however, there is a Perfect which can be employed. Thus:—

O. R. Words actually used—**Perfect.**

'Cyrus is-dead,' ὁ Κῦρος τέθνηκεν.

O. O. Reported words—

ὁ κῆρυξ { ἀγγέλλει / ἤγγειλε } τὸν Κῦρον τεθνάναι.

The herald { announces / announced } (that) *Cyrus* { *is dead.* / *was dead.* }

170. It will be found useful in any case of difficulty with what is called Oratio Obliqua, to turn the reported clause into the words used by the original speaker. This can be done by (1) **turning the Accusative subject of the Infinitive into the Nominative,** and (2) **changing the Infinitive into the corresponding tense of the Indicative.**

171. Even a beginner's consciousness of idiom will then prevent him from making further mis-

Digitized by Google

takes. Thus, if the sentence above, *ἤγγειλε τὸν Κῦρον ἀποθανεῖσθαι*, be turned in this way to *ἤγγειλεν ὅτι*[1] *ὁ Κῦρος ἀποθανεῖται*, which is perfectly good Greek for 'he announced "Cyrus will die,"' it would be almost impossible for a mere beginner to avoid changing so awkward a sentence into the more idiomatic 'he announced that Cyrus *would* die.'

172. The same construction follows Verbs of thinking, and the same explanation may be given of it.

EXAMPLES.

ἔλεγε τοὺς Ἀθηναίους σοφοὺς εἶναι.

ὁμολογῶ σὸν τὸ εὕρημα εἶναι.

ὁμολογοῦσι τὸν ἰατρὸν σωμάτων εἶναι ἄρχοντα.

τὸν καλὸν κἀγαθὸν ἄνδρα εὐδαίμονα εἶναί φημι.

πέπεισθε ἄρα, ἀδικίαν δικαιοσύνης ἄμεινον εἶναι;

ἔλεγον οἱ Αἰγύπτιοι τοὺς Ἰουδαίους ὄνον προσκυνεῖν.

λέγουσι τὴν μάχην ἰσχυρὰν γεγονέναι καὶ πολλοὺς τεθνάναι.

ὑπολαμβάνουσιν οἱ βάρβαροι διὰ τῆς βροντῆς τοὺς θεοὺς ὀργὴν σημαίνειν.

τὸν τοὺς πολεμίους ἀδικήσαντα δίκαιον εἶναι οἱ πάλαι ἐνόμιζον.

[1] This *ὅτι*, which came into regular use as a preface in reporting the exact words that had been used (Oratio Recta), is merely equivalent to the inverted commas below, and need not be translated in any other way. In Sanskṛit *iti* is similarly used as a sign of quotation; but *iti* follows, whereas *ὅτι* precedes, the quoted words. Compare it with our '*that*' in Oratio Obliqua, as shown in the above Table, and with the *que* in French.

Digitized by Google

τίς οὐ λέγει ἡδὺ εἶναι τὸ ἐκ τῶν πόνων ἀνάπαυλαν ἔχειν;

Πρωταγόρας ἔλεγε πάντων χρημάτων μέτρον εἶναι ἄνθρωπον.

'δοκεῖ μοι τοὺς πονηροὺς ἄφρονας εἶναι,' ἔφη ὁ Σωκράτης.

(iv.) FUTURE INFINITIVE AFTER VERBS OF HOPE, EXPECTATION, OR PROMISE.

173. Verbs that denote *hope*, *expectation*, or *promise*, are followed in Greek, as in Latin, by the Future[1] Infinitive. In English after the same class of Verbs we either (1) use the Infinitive as a Noun without in any way defining the time, or (2) we turn by an object-clause, introduced by '*that*,' according to the method shown in the foregoing table. Thus:—

ἐλπίζω νικήσειν, 'I hope *to conquer*,' or 'I hope *that I shall conquer*.'

174. Where the subject of the Infinitive is different from the subject of the main Verb, there is no choice to the translator[2]. Thus:—

ἐλπίζω σε νικήσειν, 'I hope that you will conquer.'

[1] These Verbs are also, though less commonly, followed by the Present, or the Aorist. μέλλω or ἐλπίζω, ἄγειν, ἄξειν, and ἀγαγεῖν, 'I am about,' or 'I hope, to bring.'

[2] Unless, indeed, he choose to employ the somewhat cumbrous 'for,' as in '*I hope for you to conquer*.'

Digitized by Google

EXAMPLES.

ἐλπίζω αὐτὸν πιθανῶς ἐρεῖν.
ὑπ-έσχοντο βοήθειάν μοι ἥξειν.
πιστεύω δια-λύσειν τὴν διαβολήν.
ἐλπίζω πάντα καλῶς ἀπο-βήσεσθαι.
ὑπ-ισχνοῦμαι χρυσῆν εἰκόνα ἀνα-θήσειν.
τὸν πόλεμον δι-ενοούμεθα προθύμως οἴσειν.
ἔλεξε τὸν ἄνδρα ἐλπίζειν εὖ ἐμὲ ποιήσειν.
ὤμοσαν ἢ μὴν βοηθήσειν τοῖς Ἕλλησιν.
οἱ Ἀθηναῖοι ἐφ-ίεντο τῆς Σικελίας ἄρξειν.

(v.) SUBJECT OF INFINITIVE NOT REPEATED IF IDENTICAL WITH OBJECT OF PRECEDING VERB.

175. If the object of the principal Verb and the subject of the Infinitive are identical, it is not necessary for the subject of the Infinitive to be repeated. Thus:—

δέομαι σοῦ ἐλθεῖν (and not δέομαι σοῦ σε ἐλθεῖν), 'I pray you to come.'

So too, δοκεῖ μοι ἀπιέναι, 'it-seems-good to-me to go away.'

176. When the object of the principal Verb is in the Dative, and sometimes when it is in the Genitive, any Noun, Adjective, or Participle attached to the Infinitive as a Predicate, may be retained in the *Accusative*. Otherwise, attraction to the case of the object takes place. Thus:—

Digitized by Google

ἔξεστί μοι γενέσθαι εὐδαίμονα (or εὐδαίμονι), 'it is in my power to become happy.'

ἐδέοντο αὐτοῦ ὡς προθυμοτάτου[1] εἶναι, 'they begged him to be as zealous as possible.'

EXAMPLES.

ἐκέλευσα τὸν κήρυκα περι-μεῖναί με.

οἱ νόμοι οὐκ εἴων ἡμᾶς ἄλλως ποιεῖν.

πάντες αἰτοῦνται τὸν θεὸν τἀγαθὰ διδόναι.

παρ-αινοῦμέν σοι πείθεσθαι τοῖς βελτίοσιν.

τί Φίλιππον κωλύσει βαδίζειν ὅποι βούλεται;

δέομαι ὑμῶν συγγνώμην μοι ἔχειν.

ἐδεήθησαν ἡμῶν οἱ Κορίνθιοι σφίσι βοηθήσειν.

ἔξεστιν ἐμοὶ ταῦτα ποιοῦντα ὑγιαίνειν.

πολλοὶ τῶν δοκούντων σοφῶν εἶναι οὐκ εἰσιν.

ἔξεστιν ὑμῖν ὅπλα λαβόντας μετ-έχειν τοῦ κινδύνου.

οὐκ ἐν-δώσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι.

δέομαι ὑμῶν κατα-ψηφίσασθαι τούτου, ἐνθυμουμένους ὅσος μοι ὁ ἀγών ἐστιν.

(vi.) SUBJECT OF INFINITIVE ATTRACTED WHEN IDENTICAL WITH SUBJECT OF PRECEDING VERB.

177. If the subject of the principal Verb and the subject of the Infinitive are identical, the subject is either (1) altogether omitted with the Infinitive, as ὁμολογῶ ἀδικεῖν, 'I admit that I am wrong,' or

[1] Sc. ἐδύνατο. When relative words stand with Superlatives, the ellipse of such a word as δύναται, δυνατός εἰμι, is very common. Thus ὡς τάχιστα ἔδραμεν 'he ran as fast as he could.'

Digitized by Google

(2) if repeated, **it will stand in the same case as the subject**[1] **of the governing Verb**, as ὁμολογῶ ἐγὼ ἀδικεῖν.

Thus Κλέων ἔφη αὐτὸς παρεῖναι, 'Cleon said that he (himself) was there.' Dixit *se* adesse.

But Κλέων ἔφη αὐτὸν παρεῖναι, is 'Cleon said that he (some one else) was there.' Dixit *illum* adesse.

EXAMPLES.

νομίζει δια-φέρειν αὐτὸς τῶν ἄλλων.

πολλοὶ οἴονται ῥήτορες εἶναι, οὐκ ὄντες.

Νικίας οὐκ ἔφη αὐτὸς, ἀλλ' ἐκεῖνον στρατηγεῖν.

κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἰέναι.

ὠρέγοντο τοῦ πρῶτος ἕκαστος γενέσθαι.

ἐπι-μελοῦμαι τοῦ καλὸς καὶ ἀγαθὸς εἶναι.

ὁ κριτὴς, διὰ τὸ δίκαιος εἶναι, ὑπὸ τῶν κακούργων ἐμισεῖτο.

ἔφασαν αὐτοὶ σπείσασθαι ἐθέλειν, τοὺς δὲ πολεμίους οὐκ ἐθέλειν.

φάσκει τὸν πατέρα δανεῖσαί σοι τρία τάλαντα καὶ οὐκ αὐτὸς λαβεῖν.

ὁμολογῶ αὐτὸς παρὰ πάντα τὸν βίον μαθητὴς εἶναι, τοὺς δὲ ἄλλους διδασκάλους.

(vii.) INFINITIVE OF PURPOSE.

178. The Greek Infinitive is like the English, and

[1] This idiom should be noticed as a remarkable contrast to the Latin usage. Such instances of it as occur in classic Latin are direct imitations of the Greek: e. g. 'Sensit medios *delapsus* in hostes,' for 'se delapsum esse.'

Digitized by Google

unlike that of classical Latin prose, in being used to express a **purpose**[1]. In such cases, however, it is generally accompanied by the word ὥστε, 'so that,' 'so as.'

πάντα ποιεῖν θέλουσιν ὥστε ἐκφυγεῖν, 'they are willing to do everything in order to (so as to) escape.'

It often happens that it is impossible to turn ὥστε when it stands with the Infinitive[2] by any special word in English.

179. Even without ὥστε the Infinitive is used to express a purpose (1) in poetry, as μανθάνειν ἥκομεν (*venimus ut discamus*), 'we have come *to learn*;' and (2) with Verbs meaning to **appoint, give, take,** or **sacrifice,** *when the Object of the leading Verb is also the Object or Subject of the dependent Infinitive.*

παρέχω ἐμαυτὸν καίειν, 'I offer myself *to burn*.'

EXAMPLES.

πᾶντα ποιοῦσιν ὥστε δίκην μὴ διδόναι.

ἐκεῖ σκιά τ' ἐστὶ καὶ πόα καθ-ίζεσθαι ἢ κατακλιθῆναι.

οὐκ ἔχομεν ἀργύριον ὥστε ἀγοράζειν τὰ ἐπιτήδεια.

πόσα μοι χρήματα δοῦναι θέλεις, ὥστε τὸν παῖδα ἀπο-λαβεῖν;

οὕτω σέβου τὴν δικαιοσύνην ὥστε ἀληθεστέρους εἶναι τοὺς σοὺς λόγους ἢ τοὺς τῶν ἄλλων ὅρκους.

[1] Purpose is expressed also by ὡς, ὅπως, ἵνα with a subordinate Verb. See § 187 sqq.

[2] With the Indicative ὥστε denotes a *result* merely; with the Infinitive, a result which may or may not be purposed. These uses of ὥστε would all *be turned in Latin by* **ut** *with* the Subjunctive.

Digitized by Google

οἱ Ἀθηναῖοι δέκα τῶν νεῶν προὔπεμψαν πλεῦσαι[1] τε καὶ κατα-σκέψασθαι, εἰ οἱ πολέμιοι πάρ-εισι.

πολλὰς ἐλπίδας ἔχω ἀρκούντως ἐρεῖν ὥστε καὶ ὑμᾶς ταῦτα γνώσεσθαι.

οὕτως ἄφρονές ἐστε ὥστε ἄνευ αἰσχύνης λοιδορεῖσθαι Φιλίππῳ;

μεῖζόν τι κακὸν συμ-βέβηκε τῇ πόλει ἢ ὥστε φέρειν δύνασθαι.

τὰς ἀσπίδας μείζους ἔχουσιν οἱ ἄνανδροι ἢ ὥστε ποιεῖν ἢ ὁρᾶν τι.

μεῖζων ἦν ὁ λίθος ἢ ὥστε ἐμὲ ἐξ-αιρεῖν δύνασθαι ἐκ τοῦ τείχους.

οἱ πρόγονοι τὴν[2] ἐξ Ἀρείου πάγου βουλὴν ἐπ-έστησαν ἐπι-μελεῖσθαι τῆς εὐκοσμίας.

XX.

Subjunctive and Optative in Simple Sentences.

180. There now remain only two of the five Greek moods to be considered: for it has been assumed that the Indicative and Imperative need no separate explanation.

The Subjunctive and Optative are alike in regarding the verbal action not as an independent fact, but as *a thought*, that is, as relative to, or dependent upon, an action of the mind. Hence,

[1] More usually after Verbs of sending, *πλευσουμένας τε καὶ κατασκεψομένας.*

[2] See page 46, § 82, *ad finem.*

Digitized by Google

these two moods are in reality only one, and it would be less confusing to denote them by a single name[1].

181. It follows from the definition of the use of these two moods that they will be found mostly in dependent sentences. There are, however, certain not uncommon usages of both Subjunctive and Optative in what look like independent sentences which may be noticed first.

182. (i.) **Subjunctive of Exhortation.** Thus the 1st Person of the Subjunctive is used in exhortation—

μὴ ἴωμεν, 'let us not go.'

φέρε[2] *δὴ, τὰς μαρτυρίας ὑμῖν ἀνα-γνῶ*, 'come now, let me read you the depositions.'

183. (ii.) **Subjunctive of Prohibition.**—In the 2nd and 3rd Person *the Aorist* of the Subjunctive may be used with *μὴ* in prohibitions—

μὴ ταῦτα ποιήσῃς, 'do not do that.'

μὴ γένηται, 'let it not be.'

184. (iii.) **Subjunctive of Hesitation.**—The Subjunctive is also used in questions expressing doubt or uncertainty—

τί δρῶ; τί μὴ δρῶ; 'what am I to do? what not to do?'

πῶς ποιῶμεν; 'how are we to act?'

[1] The name *Conjunctive Mood* is indeed used by some teachers to denote the Greek Subjunctive and Optative taken together.

[2] *φέρε* or *ἄγε* usually precedes the 1st person of exhortation; *μὴ* always goes with the negation.

Digitized by Google

185. (iv.) **Optative of Wishing.**—The Optative is used in simple sentences to denote a wish that something may or may not happen now or in Future time[1]:—

γένοιο εὐτυχὴς, 'may you be prosperous.'

μὴ τούτων ἐγὼ εἴην, 'may I not be (one) of these.'

186. It is easily seen that in all the four cases above the Verbs are really dependent upon something unexpressed, as in (i.) 'I advise,' (ii.) 'I forbid,' (iii.) 'I am at a loss,' (iv.) 'I could wish.'

EXAMPLES.

ὄλοιντο πάντες οἱ κακοῦργοι.

μὴ λοιδορήθῃς τοῖς πολεμίοις.

ἆρα δέξεσθε ἡμᾶς, ἢ ἀπ-ίωμεν;

μή μοι ἃ βούλομαι, ἀλλ' ἃ συμφέρει, γένοιτο.

εἴθ', ὦ λῷστε, σὺ τοιοῦτος ὢν φίλος ἡμῖν γένοιο.

φέρε δὴ, εἶπω πρὸς ὑμᾶς τἀληθῆ, ὡς ἔχει.

βούλει οὖν λέγω σοὶ τὰ ὑπὸ βασιλέως ἐν-τεταλμένα;

μηδέποτε αἰσχυνθῶμεν τοὺς γονέας αἰδεῖσθαι.

πάντα ποιοῖεν οἱ πολῖται ὥστε τὴν πόλιν αὐξάνειν.

τί οὖν λέγωμεν πρὸς τὸν τῆς μὲν ἀρετῆς κατα-φρονοῦντα, τῶν δὲ χρημάτων ἐπι-μελούμενον;

ἆρα μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι;

[1] The Optative, so called because it is used to express a wish, is never used for wishes that refer to past time, and consequently no longer admit of being realized. For such wishes the Past Indicative is used with *εἴθε*, or else *ὤφελον* is used with the Infinitive.

Digitized by Google

PART II.

COMPOUND SENTENCES.

XXI.

Final Sentences.

187. The phrase *Final Sentences* (Latin finis, 'a boundary,' the *terminus ad quem*, the object aimed at) denotes *Sentences of Purpose.*

The Particles denoting purpose are ὡς, ὅπως, ἵνα (never ὅτι[1]), all translatable by 'that,' 'in order that,' in English, and by *ut* with the Subjunctive in Latin.

188. The following Table will show that in Final Sentences the Present Tense of the Latin Subjunctive corresponds to the Present and Aorist of the Greek Subjunctive, while the Imperfect of the Latin Subjunctive corresponds to the Present and Aorist of the Greek Optative.

[1] ὅτι never answers to the Latin *ut*. 'Ut,' 'in order that,' is represented in Greek by (1) ὡς, ὅπως, ἵνα (see following table); or (2) by ὥστε with the Infinitive (see § 178): 'ut,' 'when,' is represented in Greek by ὅτε.

Digitized by Google

Table showing the Sequence of Tenses.

(See Table § 124.)

PRESENT	Indefinite	γράφω	ἵνα μανθάνῃ or ἵνα μάθῃ	Scribo	ut discat	*I write*	that he may learn. B (see Table § 124).
	Continuous	γράφω		Scribo		*I am writing*	
	Complete	γέγραφα		Scripsi		*I have written*	
FUTURE	Indefinite	γράψω		Scribam		*I shall write*	
	Continuous	γράψω		Scribam		*I shall be writing*	
	Complete	[γεγραφὼς ἔσομαι]		Scripsero		{*I shall have written*	
PAST	Indefinite	ἔγραψα	ἵνα μανθάνοι or ἵνα μάθοι	Scripsi	ut diceret	*I wrote*	that he might learn. A (see Table § 124).
	Continuous	ἔγραφον		Scribebam		*I was writing*	
	Complete	ἐγεγράφειν		Scripseram		*I had written*	

Observe that the Present, *when used instead of a Past Tense* (Praesens Historicum), may be treated as a Past Tense and followed by the Optative. Thus—ἔπειτα ἐντεῦθεν ἀπέρχεται ἵνα ἀσφαλέστερον μάχοιντο, 'then he goes away (i.e. went away) from that place, in order that they might fight with more safety.'

ὅπως and ὡς (or, with the Subjunctive, ὅπως ἄν and ὡς ἄν) may be used in the same way as, and instead of, ἵνα. When ἵνα takes the ἄν with it, it always means '*wherever*.'

Digitized by Google

EXAMPLES OF SEQUENCE OF TENSES.

φοβοῦμαι μὴ ὁ πάππος ἀπο-θάνῃ [1].

ἄρχειν ἐπ-εθύμει ὅπως πλείω λαμβάνοι [1].

οὐ δέος ἐστὶ μὴ οἱ σύμμαχοι ἀπο-στῶσιν [1].

δέδοικα μὴ ἐπι-λαθώμεθα τῆς οἰκάδε ὁδοῦ.

ἔδεισαν οἱ Ἕλληνες μὴ οἱ Πέρσαι ἀπο-φύγοιεν.

ὅσα τάλαντα εἶχον, ἔδωκα αὐτοῖς ὅπως σῖτον πρί-αιντο.

τοῦτο τὸ σκιάδειον ὑπερ-έξω, ἵνα μὴ βρέχῃ ὑπὸ τοῦ ὄμβρου.

κατ-έκαυσαν τὰ πλοῖα οἱ Ἕλληνες, ἵνα μὴ οἱ Πέρσαι δια-βαῖεν.

τὴν γέφυραν Τισσαφέρνης δια-νοεῖται λῦσαι τῆς νυκτὸς, ὡς μὴ δια-βῆτε.

Περδίκκας ἔπραττεν ὅπως πόλεμος γένοιτο Ἀθη-ναίοις πρὸς τοὺς Λακεδαιμονίους.

τὴν γέφυραν ἔλυσεν ἵνα ἀπο-ληφθεῖεν ἐν μέσῳ τοῦ ποταμοῦ καὶ τῆς διώρυχος.

ἐπ-εμελεῖτο Κῦρος ὅπως μήποτε ἀνίδρωτοι οἱ στρα-τιῶται ἐπὶ τὸ ἄριστον καὶ τὸ δεῖπνον εἰσ-ίοιεν.

[1] Note that in the Subjunctive and Optative Moods the distinction between the Aorist and Present is that between an undefined action, and an action of which the *duration* is emphasized. It follows that, in many verbs, the Aorist of these moods is more commonly used than the Present. *See note on Infin.* § 160. Hence, observe the tense of *ἀποθάνῃ* and *ἀποστῶσι* (sentences 1 and 3) and contrast it with that of *λαμβάνοι* (sentence 2).

Digitized by Google

XXII.

Conditional Sentences.

189. (i.) A conditional sentence is made up of two clauses, one of which contains an 'if' either expressed or implied.

Of the following three sentences:—

'If you come, I will go;'

'If you were to come, I would go;'

'Should you come, I would go;'

the third is less obviously, but not less really, a Conditional Sentence than either of the former two: for a moment's thought shows us that it is but a shorter way of writing the second sentence over again.

190. The 'if' clause (that is, the clause containing the *condition*) is called the PROTASIS[1].

191. The main clause (that is, the clause containing the *consequence*) is called the APODOSIS[2].

192. A condition properly involves two alternatives: thus, to say, 'if you become king,' implies not only the possibility of your becoming king, but also of your *not* becoming king. In other words, every *may be* implies a *may not be*. And all such open conditions necessarily refer to Future time:

[1] πρόταοις (προτείνω), 'a stretching forth,' 'a putting before,' a '*proposal*' or '*offer*.'

[2] ἀπόδοοις (ἀποδίδωμι, reddo), a rendering or paying back of what is due upon the fulfilment of the proposal made. It is worth notice that the Latin word *condicio* (whence '*condition*,' by a change of spelling) means an *offer* or *proposal*.

Digitized by Google

for the Past and Present are unalterably fixed, and do not admit of any alternatives.

I. Conditions of Future Time.

193. There are two ways in English by which we express conditions with regard to Future time; e.g.:—

(1) 'If he sins, he will grieve.'

(2) 'If he were to sin, he would grieve.'

Of these the former regards the fulfilment of the condition as QUITE PROBABLE, while the latter regards it as ONLY POSSIBLE [1].

In Greek, there are the same two ways of expressing possible and therefore Future conditions, as the following sections will show.

194. (i.) **Conditions Probable.—Apodosis in the Future Indicative.**

The sentence,—

'If he sins, he will grieve,'

Si peccabit, dolebit,

is rendered in Greek by either—

(*a*) εἰ ἁμαρτήσεται, ἀλγήσει, or

(*b*) ἐὰν ἁμάρτῃ, ἀλγήσει.

195. It will be seen that, while the Apodosis is similarly expressed in all three languages, the English differs from Latin and Greek in putting the Protasis into the Present instead of the Future tense.

[1] That this is not an arbitrary distinction may be seen at once from an example. 'I shall punish you, if you do it,' is much more of a threat, and would be felt to assume the probability of disobedience much more strongly, than 'I should punish you, if you were to do it.'

Digitized by Google

That our language is here somewhat less accurate than the Greek and Latin may be seen by contrasting τοῦτο ποιήσω, εἰ δυνήσομαι, and *faciam, si potero*, with our '*I will do it if I am able*[1];' for the doing of the action in the Future is evidently dependent not upon present ability, but upon ability at some future time. In older English, the Subjunctive, 'If he sin,' exactly answering to ἐὰν ἁμάρτῃ, was the regular construction: but this Subjunctive has nearly dropped out of use in modern English.

196. Observe—

(1) that εἰ[2] never, ἐὰν always, takes the subjunctive.

(2) that with εἰ and ἐὰν the negative is not οὐ but μή, see § 217 d.

RULE FOR TRANSLATION.—**Turn εἰ with the Future or ἐὰν with the Subjunctive into 'If' with the Present in English.**

EXAMPLES.

εἴ τι σχήσω, δώσω τῷ ἀδελφῷ.
ἐὰν σὺ ἀπο-δημήσῃς, οὐκ ἐγὼ μόνος ἀπο-δημήσω.
οὐ χαίρων ἀπ-αλλάξει, εἰ τὸν κριτὴν ὑβριεῖς.

[1] It was probably owing in some measure to the fact that the Indicative forms 'I be,' 'thou beest,' etc. (e.g. 'We be twelve brethren'), were looked upon as vulgarisms for 'I am,' 'thou art,' etc., that even the Subjunctive 'If I be' gave way to the Indicative 'If I am.'

[2] This statement will, of course, require modification for advanced students.

Digitized by Google

ἐὰν τὸν ξένον ἀδικῇς, δίκην δώσεις κατὰ τὸν νόμον.
οἷός τ' ἔσομαι ταῦτα ποιῆσαι, εἰ πειράσομαι.
εἴ σοι βουλομένῳ ἐστὶ, λέγε μοι ἃ αὐτὸς ἐννοεῖς.
εἰ ὁ κριτὴς ἐμ-μενεῖ τοῖς νόμοις, δίκην παρὰ τοῦ κλέπτου λήψεται.
οἵαί τ' ἔσονται ἀπο-φυγεῖν, εἰ σὺ τὸ δεσμωτήριον ἀν-οίξεις.
ἐὰν ταῦτα δια-φυλάξησθε, οὐδεὶς ὑμῶν ἐντιμότερος γενήσεται.
εἰ μὴ κατα-γνώσεσθε θάνατον τοῦ φονέως, αὐτοὶ τοὺς νόμους παρα-βήσεσθε.

197. (ii.) **The nature of ἄν.**

In Latin and English the nature of the Conditional Sentence is indicated only by the 'if' or 'si' attached to the Protasis. But in Greek the Apodosis also—except in the single case already mentioned, where it is in the Simple Future—is accompanied by the almost untranslateable particle ἄν.

This particle ἄν always has a conditional force and shows that the predicate with which it is placed is only conceived *under certain conditions* which are either expressed or implied.

198. (iii.) **Conditions only Possible** (see § 193).

Apodosis in the Optative.—With the addition of εἰ, the Optative Mood expresses a possible condition. With the addition of ἄν, the Optative expresses a possibility subject to that condition.

Digitized by Google

Thus εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν, 'if you were to say this,'—which is possible,—'you would be wrong,' which, under the condition above, is possible also.

RULE FOR TRANSLATION.—**Turn εἰ with the Optative by 'If' with' would, should, or were to, etc.'**

EXAMPLES.

γένοιτο ἂν ταῦτα, εἰ σὺ θέλοις.

εἰ μένειν δύναιντο, μένοιεν ἂν αἱ γυναῖκες.

εἴ με ἐπὶ δεῖπνον καλέσειεν, ἴσως ἂν ἔλθοιμι.

οὐκ ἄν, εἰ πειρῴμην, δυναίμην μόνος τοσαῦτα πρᾶξαι.

εἰ μὴ ἐγώ σε πείθοιμι, οὐκ ἂν τῷ ἀδελφῷ πείθοιο.

ἐπ-αινέσαιμι ἂν τὸν ἄνακτα, εἰ τοὺς ἀρχομένους ὠφελοίη.

ἡδέως ἂν ταῦτα διδοίην αὐτῷ, εἰ σύ μοι τἆλλα διδοίης.

εἰ τὰς μαρτυρίας ἀναγιγνώσκοιτε, οὐκ ἂν ἐμοῦ κατα-γνοίητε.

εἰ οἱ πολῖται σοφοὶ γένοιντο, οὐκ ἂν οὐδέποτε τῷ τυράννῳ δουλεύσαιεν.

οὐκ ἂν οἱ δοῦλοι, εἰ ἅπαξ ἐλευθερίας γεύσαιντο, τῇ δουλείᾳ αὖθις ἀγαπῷεν.

II. Past Time.—Impossible Conditions.

199. Apodosis in the Past Indicative.—The Past is fixed and its events cannot in reality be made dependent on any conditions. If then it is repre-

Digitized by Google

sented as dependent on a condition, that condition must be such as not to have been fulfilled, and therefore such as not really to limit it.

In the sentence 'If he had sinned, I should have grieved,' the meaning of the Protasis is 'If he had sinned,—*but he did not sin.*'

In such sentences in Greek the Protasis has a Past Tense of the Indicative: thus the Protasis above is accurately rendered by εἰ ἥμαρτεν.

But in this case the Apodosis could not be represented by a mere Indicative ἤλγουν or ἤλγησα. For the mere Indicative would imply that the speaker *was* sorry, which is not the fact. Consequently the particle ἄν is put with the Past Tense of the Indicative to denote, not that '*I was sorry*,' but that '*under certain stated conditions—which did not take place—I was sorry*,' i. e. '*I should have been sorry.*'

Thus the whole sentence would become in Greek εἰ ἥμαρτον, ἤλγησα ἄν or ἤλγουν ἄν.

200. Here again[1] observe that the Aorist and Imperfect denote respectively—

(1) an action without reference to duration, and therefore presumably over and done with, and—

(2) an action of prolonged duration and therefore possibly continuing to present time.

Hence—

ἤλγησα ἄν would mean 'I should have grieved.'

ἤλγουν ἄν would mean 'I should be grieving.'

[1] See § 188, Examples and foot-note.

Digitized by Google

201. This rendering of ἤλγουν ἄν is, however, so cumbrous that 'I should grieve' is often substituted for it.

Then arises a difficulty; for the Optative ἀλγοίην ἄν would also be turned by 'I should grieve.'

The ambiguity of the English can only be cleared up by the Protasis, as may be seen from the two following sentences:—

'If I had half a sovereign, I would give it you' (*εἰ εἶχον, ἐδίδουν ἄν*).

'Should I have half a sovereign, I would give it you' (*εἰ ἔχοιμι, διδοίην ἄν*).

The former sentence could only produce disappointment, the latter might give rise to hope.

The reason is that 'I would give' in the first sentence depends on the fulfilment of an impossible condition, and is therefore itself impossible; while, in the second sentence, it is possible that I may yet have the money, in which case *διδοίην ἄν* indicates the possibility of the gift yet occurring.

RULE FOR TRANSLATION.—**Turn εἰ with the Aorist Indicative by 'If' with a Pluperfect Indicative, εἰ with the Imperfect by 'If' with an Imperfect.**

EXAMPLES.

εἴ με ταῦτα ποιεῖν ἐκέλευσας, ἡδέως ἂν ἐποίησα.
ἀπ-έθανον ἄν, εἰ μὴ ὑμεῖς ἐβοηθήσατε.
ἤλγουν ἄν, εἰ ἐποίησα ἃ ἐμοῦ κατ-ηγορεῖς.
εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ὡς βασιλέα.
εἰ πρότερον ἀπ-εκρίνω, οὐκ ἂν αὖθίς σε ἠρώτων.

Digitized by Google

οὐκ ἂν εὗρον τὸ αἴνιγμα, εἰ μὴ Οἰδίπους ἀφ-ίκετο.
οὐκ ἂν ἐδίψων, εἰ μὴ πᾶν τὸ ὕδωρ ἐξ-έχεα.
οὐκ ἂν ἔπιον οὐδὲ ἔφαγον ἂν τοσαῦτα, εἰ μὴ σφόδρα ἐπείνησα.
εἰ ταῦτα ἐμοὶ πρότερον ἔδωκας, διπλάσια ἄν σοι οἱ φίλοι ἔδοσαν.
οὐκ ἂν ἐξ-επέσομεν ἐκ τῆς πόλεως, εἰ μὴ τοὺς ἐχθροὺς ὠφέλησας.

INCOMPLETE CONDITIONAL SENTENCES.

202. (i.) **Omission of Protasis.**—The Optative with *ἄν* is frequently found without any further clause to define the condition under which the statement is made. In such cases it is necessary to bear in mind that there is a real condition understood, the fulfilment of which is assumed, although it is not fully expressed.

Thus with *βουλοίμην ἄν*, 'I could wish,' we may supply such a Protasis as 'if things were to go on as usual.'

So too, *διδοίης ἄν μοι τὰ χρήματα*, 'you would—if things should go on as usual, i. e. in all probability —give me the money.' The Greek love of indirectness led to the use of this form—which, *on account of the assumed fulfilment of the suppressed condition*, is really equivalent to a milder Future,—as a more delicate mode of command.

εἴποις ἄν, 'you would be good enough, perhaps, —unless anything unusual should occur—to tell me.'

Digitized by Google

οὐκ ἂν γένοιο κακὸς, 'you are not likely, should things turn out as we expect, to become a coward.'

203. (ii.) **Omission of Apodosis.**—We have a way of expressing a wish in English by the use of 'if' without any Apodosis, as when we say, 'If you were only truthful!' 'If you would but do your best!' 'Ah! if he had but worked!' Sometimes the 'if' is omitted, and the inversion of the sentence indicates its meaning; 'Had we but known this beforehand!' In such cases, the Apodosis 'I should be glad,' 'you would be successful,' 'he would have been successful,' etc., is very naturally supplied in English, and no less naturally in the Greek. Hence we find εἰ with the Optative denoting a possible wish, εἰ with a Past Tense of the Indicative denoting a wish which can no longer be fulfilled. εἰ γὰρ and εἴθε are used in this way as well as εἰ.

εἴθε φίλος ἡμῖν γένοιο, 'would that you *might become* our friend!'

εἴθε φίλος ἡμῖν ἐγένου, 'would that you *had been* our friend!'

EXAMPLES.

πῶς ἂν ὑμῖν ὁμοῖα ἀντι-δοίην;
εἴθ' ὤφελον τὴν νῆσον ἀπο-λιπεῖν;
εἴθε ἀφανισθείη πᾶν τὸ κακὸν ἐξ ἀνθρώπων.
εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός.
ἡδέως ἂν ἔγωγ' ἐροίμην τὸν θεὸν, τί ποτε λέγει;
εἴθε σοι τότε συν-εγενόμην, ὅτε τῷ βουλομένῳ δι-ελέγου.

Digitized by Google

ἆρα ἐθελήσειεν ἂν Γοργίας ἡμῖν δια-λεχθῆναι;
ἴσως ἂν οὖν τις ἐπι-τιμήσειε τῷ ταῦτα ποιοῦντι.
οὐκ ἂν ὑμεῖς πεισθείητε τοῖς τῆς γυναικὸς λόγοις.
τίς οὐκ ἂν πειρῷτο τὸν τύραννον ἐκ τῆς πόλεως
ἐκ-βαλεῖν;

XXIII.

Temporal Sentences.

204. A Temporal sentence, like a Conditional sentence, consists of two clauses. The Dependent clause is introduced by one of the Temporal Particles, ὅτε, ἐπεί, ἐπειδή, ὡς, ἕως, πρίν, etc., and serves *to limit* the action or state denoted by the Principal clause *to a particular time*. Used with these Particles—

(1) *The Indicative* denotes *facts*.

(2) *The Subjunctive*, **with** ἄν, denotes things *future* or *uncertain*.

(3) *The Optative*, **without** ἄν, denotes some idea in addition to that of time, as for instance, *purpose* or *frequency*.

---

205. Observe—

(*a*) that, according to the table in § 187,

The Subjunctive can only stand after a Present, Perfect or Future, i. e. after the Principal Tenses of the Indicative.

The Optative can only stand after an Imperfect, Aorist or Pluperfect, i. e. after the Historic Tenses of the Indicative.

Digitized by Google

(*b*) the ἄν of the Subjunctive generally stands next after the Temporal Particle, while with ὅτε and ἐπειδὴ it coalesces, so as to form ὅταν and ἐπειδάν.

---

206. (1) **Temporal Clause in the Indicative.**

ἔφυγον, ὅτ' ἦλθον[1] οἱ σύμμαχοι, 'they fled, when our allies came.'

ἐπεὶ ἠσθένει Δάρειος, μετ-επέμψατο τὼ παῖδε, 'Darius when he was sick, sent for his two sons.'

ἐπειδὴ ἐτελεύτησεν, ὁ υἱὸς αὐτοῦ βασιλεὺς κατέστη, 'when he had died, his son became king.'

ὡς εἶδον ἡμᾶς, ἀπέδραμον, 'when they saw us, they ran off.'

ὀνείρασιν ξυνειχόμην, ἕως ἔτλην, 'I was troubled by dreams, until I ventured,' etc.

πρὶν ταῦτα ἐγένετο, εὐδαίμων ἐνομιζόμην, 'before that happened, I was counted happy.'

207. (2) **Temporal Clause in the Subjunctive.**

ὅταν ἃ χρὴ ποιήσῃς, εὐδαιμονήσεις, 'when you do your duty, you will be happy.'

ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε, 'when you hear all, judge.'

οὐκ ἄπ-ειμι πρὶν ἄν μοι τὴν ὁδὸν δείξῃς, 'I shall not go till you show me the way.'

208. (3) **Temporal Clause in the Optative.**

ὑπερῷον εἶχεν, ὁπότ' ἐν ἄστει δια-τρίβοι, 'he used to have a garret, *whenever* he was staying in town.'

[1] ὅτ' ἦλθον stands for ὅτε ἦλθον, never for ὅτι ἦλθον.

Digitized by Google

περι-έμενον ἕως ἀν-οιχθείη τὸ δεσμωτήριον, 'they used to wait about *till the prison should be* opened.'

οὐκ ἐβούλοντο μάχεσθαι, πρὶν οἱ σύμμαχοι παρα-γένοιντο, '*till the allies should have come* up.'

209. Use of πρίν, πρὶν ἄν, and ἕως ἄν.

Note that—

(*a*) πρὶν ἄν, which always takes the Subjunctive, is never used unless a Negative, or some notion equivalent to a Negative, precedes.

(*b*) πρὶν is only used with the Optative when there is some further notion besides that of time to be expressed.

(*c*) πρὶν with the Infinitive is very common; and indeed may always be substituted for πρὶν with the Indicative or Optative.

Thus, in two of the sentences above; no change of meaning that could be briefly expressed in English would result if they were written—

πρὶν ταῦτα γενέσθαι, εὐδαίμων ἐνομιζόμην.

οὐκ ἐβούλοντο μάχεσθαι, πρὶν τοὺς συμμάχους παραγενέσθαι.

(*d*) πρὶν δειπνεῖν, 'before dining,' *priusquam cenem.*

πρὶν δειπνῆσαι, 'before having dined,' *priusquam cenavero.*

πρὶν δεδειπνηκέναι, 'before having finished dinner,' *priusquam a cenâ surrexero.*

(*e*) ἕως ἄν, with the Subjunctive, which generally, like πρὶν ἄν, means 'until,' is sometimes used in the sense of 'as long as [1],' thus:—

σιωπᾶτε ἕως ἂν καθεύδῃ, 'be still, so long as he remains asleep.'

Digitized by Google

EXAMPLES.

μὴ στέναζε, πρὶν ἂν μάθῃς.

ἕως ἂν ἐκ-μάθῃς, ἔχ' ἐλπίδα.

μαινόμεθα πάντες, ὅταν ὀργιζώμεθα.

οὐ ποιήσω ταῦτα, πρὶν ἂν κελεύσῃς.

ἐπειδὴ ἀν-εῴχθη τὸ δεσμωτήριον, εἰσ-ήλθομεν.

οὐκ ἤθελον ποιῆσαι ταῦτα, πρὶν κελεύσειας.

ὡς οὐκ αὐτοὺς ἔπειθεν, ἀπ-έπλει.

ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο.

ὅτ' εὐτυχεῖς μάλιστα, μὴ μέγα φρόνει.

τί δὲ ἐγένετο, ἐπειδὴ πάντες ἐξ-ηπάτησθε;

πολλοὶ πείθονται, πρὶν εἰδέναι τὸ προσ-ταττόμενον.

ἐπειδὰν ἃ χρὴ δια-πράξωμαι, ἥξω ἀπ-άξων [1] ὑμᾶς εἰς τὴν Ἑλλάδα.

οὐ χρὴ τὸν ἀδικήσαντα ἀπ-ελθεῖν, πρὶν ἂν δῷ δίκην.

ἐπειδὰν σὺ βούλῃ δια-λέγεσθαι, τότε σοι δια-λέξομαι.

ἐπειδὴ ἀν-οιχθείη τὸ δεσμωτήριον, εἰσ-ῆμεν παρὰ τὸν Σωκράτη.

οὐ πρότερον ἐπαύσατο, πρὶν ἕλοι τε καὶ πυρώσειε τὴν πόλιν.

ὅταν σπεύδῃ τις αὐτὸς, χὠ θεὸς συν-άπτεται.

μηδένα φίλον ποιοῦ, πρὶν ἂν ἐξ-ετάσῃς, πῶς κέχρηται τοῖς πρότερον φίλοις.

ὅποτε ἐν τῷ πρὶν χρόνῳ παρ-εἴη, πάντα τὰ δέοντα ἐποίει.

[1] Observe the Future Participle used of Purpose after a Verb of motion, *vide* footnote to examples after § 178.

Digitized by Google

ἕως ἂν ἐμ-πνέω καὶ οἷός τ' ὦ, οὐ παύσομαι τῷ θεῷ ὑπηρετῶν.

σπονδαὶ ἔσονται μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν δ-αγγελθῇ.

ἐὰν φαίνωμαι ἀδικῶν, οὐ χρή μ' ἐνθένδε ἀπ-ελθεῖν πρὶν ἂν δῶ δίκην.

ἕως ἂν σώζηται τὸ σκάφος, τότε χρὴ πάντας προθύμους εἶναι· ἐπειδὰν δὲ ἡ θάλαττα ὑπέρ-σχῃ, μάταιος ἡ σπουδή.

Κῦρος κατα-θεώμενος τὰς τάξεις, οὓς μὲν ἴδοι εὐτάκτως καὶ σιωπῇ ἰόντας, τίνες τε εἶεν, ἤρετο, καὶ ἐπεὶ πύθοιτο, ἐπ-ῄνει· εἰ δέ τινας θορυβουμένους αἴσθοιτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύναι τὴν ταραχὴν ἐπειρᾶτο.

XXIV.

Reported Speech[1].

I. Oratio Recta.

210. Before the exact words of a reported statement ὅτι[2] is sometimes inserted. In such a position ὅτι is an untranslateable sign answering to our inverted commas, thus:—

εἶπε μοι ὅτι 'πρὶν τὰ παιδία ἐλθεῖν ἐγὼ παρ-ἦν.'

He said to me, 'Before the children came, I was there.'

[1] See also 'Accusative with Infinitive,' §§ 162–170.

[2] See Accusative with Infinitive, § 170, footnote.

Digitized by Google

211. Sometimes ἔφη, or ἦ[1] δ' ὅς, or some other part of the same verbs is inserted—like the Latin *inquam, ait*, etc.,—after the first word or two:

σὺ δ', ἔφη, οὐ ταῦτα ἐποίησας, 'But you,' said he, 'did not do this.'

II. ORATIO OBLIQUA.

212. In Oratio Obliqua, i. e. in a report in which the exact words of the speaker are not given, it is very unusual to find the Accusative with the Infinitive construction[2] kept up, as in Latin, through an entire speech.

213. The Optative Mood, preceded by ὅτι or ὡς, is perhaps the construction most commonly employed in reporting the words of another.

The following sentences:—

(1) Νικίας πάρεστι, 'Nicias is here.'

(2) ἐπειρᾶτο ἐκ-φυγεῖν, 'he tried to escape.'

(3) παρα-δώσει τὴν πόλιν, 'he will give up the city.'

(4) λέλοιπε τὰ ἄκρα, 'he has abandoned the heights.'

(5) ἐλελοίπει τὰ ἄκρα, 'he had abandoned the heights.'

(6) ὁ στρατηγὸς ἡμᾶς ἔπεμψεν, 'the general sent us,' when reported by another speaker might become:—

(1) εἶπον ὅτι (or ὡς) Νικίας παρείη.

(2) " " " πειρῷτο ἐκ-φυγεῖν.

[1] ἦ is looked on as an Imperfect of ἦμι (Lat. *aio*), 'I say;' see Glossary.

[2] For Accusative with Infinitive, see §§ 162–170.

Digitized by Google

(3) εἶπον ὅτι (or ὡς) παρα-δώσοι τὴν πόλιν.
(4) „ „ „ λελοιπὼς εἴη τὰ ἄκρα.
(5) „ „ „ λελοιπὼς εἴη τὰ ἄκρα.
(6) „ „ „ πέμψειε σφᾶς ὁ στρατηγός.

Hence we see that **each tense of the Optative in Oratio Obliqua serves to express the corresponding tense of the Indicative in Oratio Recta.** The Imperfect and Pluperfect, which have no[1] corresponding tense in the Optative, are expressed by the Present and Perfect Optative respectively.

214. It often happens that, for the sake of picturesqueness in narration, the somewhat heavy Optative is dropped and the Indicative Mood retained from the Oratio Recta.

Thus ἐχθροὺς ἐπ' ἐμαυτὸν ὑπὲρ ὑμῶν εἵλκυσα, 'I brought enemies upon myself in your behalf,' might not only be turned by the Optative ἑλκύσαι, but in the following way also—ἔλεγεν ὡς ὑπὲρ ὑμῶν ἐχθροὺς ἐφ' ἑαυτὸν εἵλκυσεν.

Note that ὡς and ὅτι are both found in Oratio Obliqua, but that ὡς differs from ὅτι in emphasizing the assertion rather than the fact. The difference is illustrated by the use of *quod* in Latin to express a reason. When the Subjunctive instead of the Indicative is used with *quod*, as in 'Socrates damnatus est quod iuvenes corrumperet,' the speaker emphasizes the assertion of the reason, but refuses to guarantee its truth.

[1] If we speak of the Imperfect and Pluperfect of the Conjunctive Mood instead of the Present, Aorist and Perfect of the Optative, we shall see better the likeness of the Greek idiom to the Latin.

Digitized by Google

EXAMPLES.

ἔλεγον ὅτι κελεύσειε σφᾶς ὁ βασιλεὺς ταῦτα ποιῆσαι.

πολὺν χρόνον ἠπόρουν, τί ποτε λέγει ὁ θεός;

ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα εἰς Βαβυλῶνα.

ἔγνωσαν ὅτι οἱ βάρβαροι ὑπο-πέμψαιεν τὸν ἄνθρωπον.

δι-έβαλλον τὸν Κῦρον πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύοι αὐτῷ.

ἦκεν ἀγγέλλων τις ὡς ἡ πόλις κατ-είληπται.

ἔγνω Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐν-δώσουσιν.

ἔλεξέ μοι ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἥνπερ ὁρᾷην.

ἔλεγον οἱ ἐπιτήδειοί μοι, ὡς ἐλπίζουσι τὴν πόλιν ἔξειν μοι χάριν ὑπὲρ τῶν εἰρημένων.

XXV.

The Negatives.

215. There are two Negative Particles in Greek, οὐ and μή.

(1) RULE.—**Οὐ is used in denying statements of fact, μὴ in all other cases.**

216. The use of οὐ is limited to principal sentences, except in the case of the Accusative with the Infinitive after Verbs of *declaring*, *thinking*, etc.; and in this case it is probable that the dislike felt by the Greeks for oblique narration, induced them to

Digitized by Google

regard such Infinitives, as direct statements capable of direct negation.

Thus *οἴονται Σωκράτη οὐ θεοὺς νομίζειν*, 'people think (that) Socrates does not-believe-in gods;' but *αἰσχρόν ἐστι μὴ τἀληθῆ λέγειν*, 'it is a shame not to tell the truth.'

217. Hence it follows that *μή* always stands—

(*a*) with the Imperative or with the Subjunctive used for an Imperative.

(*b*) with the Optative of wishing.

(*c*) with the Infinitive, subject to the limitation above.

(*d*) with all conditional clauses, i.e. *whenever 'if' is expressed or implied.*

(*e*) with Relatives denoting *consequence* or *cause.*

(*f*) with any notion of *purpose.*

Thus—

οὐ πολεμεῖ, 'he is not waging war.'

μὴ πολέμει, 'do not wage war.'

μὴ γένοιτο ταῦτα, 'Heaven forbid!'

οὐκ ἂν γένοιτο ταῦτα, 'this will never be.'

ὁ μὴ πιστεύων, 'si quis non credat,' *a classification.*

ὁ οὐ[1] *πιστεύων*, 'is qui non credit,' *a definition.*

218. (2) A negative notion is strengthened in Greek by the repetition of negative words, as it once was in English, thus:—

οὐκ ἂν οὐδέποτε οὐδὲν τοιοῦτον δράσαιμι, 'I will never consent to do anything of the sort.'

[1] This construction is rare.

Digitized by Google

219. (3) Sometimes a word intended to negative two distinct clauses is taken up again and repeated by a special negative in each clause. Thus:—

μηδὲν φαῦλον, μήτε ποιῇς, μήτε εἴπῃς, 'neither say nor do anything disgraceful.'

So, too, occasionally in Latin, *Nemo unquam, neque poeta, neque orator, fuit, qui* . . . 'There never was either a poet or an orator, who, etc.'

220. (4) But *οὐ* or *μὴ* combined with a predicate is often cancelled by a preceding negative:

οὐδὲ ἐμὲ σὺ οὐχ ὁρᾷς, 'And you see me very well.'

μὴ οὖν διὰ τοιαῦτα μὴ δότω δίκην, 'So don't let him escape for any such reason.'

221. (5) *οὐ* unlike *μὴ* very often coalesces with a word so as to form a single positive idea, thus:—

οὔ-φημι, nego; οὐ στέργω, 'I hate;' *οὐκ ἐῶ* = *κωλύω*.

οὐχ ἥκιστα, 'most of all.'

222. (6) In questions *οὐ* : *μὴ* : : nonne : num.

ἆρ'[1] *οὐ μενεῖς*; 'Won't you stop?' i.e. 'You will stop, won't you?' [expecting the answer 'Yes'].

μῶν[2] *μενεῖς*; 'Will you stop?' i.e. 'You won't stop, I suppose?' [expecting the answer 'No'].

223. (7) After all verbs implying a negative notion, which are followed by an Infinitive, an apparently superfluous *μὴ* is constantly found with the

[1] Note the rhyme on the interrogative particles:

πότερον, ἆρα, μῶν and *ἦ*

Rarely need translated be.

Do not confuse *ἆρα* with *ἄρα*, or *ἦ* with *ἡ*.

[2] *μῶν* is contracted for *μὴ οὖν*.

Digitized by Google

Infinitive. Such Verbs are those of *doubting, hindering, denying, shrinking from*, etc.

ἀρνοῦμαι μὴ ταῦτα εἰδέναι, 'I deny *the idea of* knowing this,'='I say that I do *not know*.'

ἀπιστῶ αὐτὸν μὴ παρ-έσεσθαι, 'I disbelieve *the idea of* his coming,'='I don't believe he'll come.'

This μὴ seems to make the speaker repudiate the very suggestion of the verb, and was originally, perhaps, a stronger form of denial. So we say, '*I can't bear the idea of coming*.'

224. (8) The curious double negative μὴ οὐ before an Infinitive is often due to the insertion of the apparently superfluous μή.

αἰσχύνη ἦν πᾶσι μὴ οὐ συ-σπουδάζειν, 'they were all ashamed of not joining in heartily,' i. e. *of the idea of*.

ἀδύνατα ἦν μὴ οὐ σὲ δίκην δοῦναι, 'it was impossible for you not to be punished,' i. e. *the idea of your not*.

225. (9) But μὴ οὐ cannot always be so easily explained, and the beginner will find plenty to do afterwards in mastering the Greek negatives. It is difficult to see the origin of

οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο, 'nothing prevents this being true.' (Here and often μὴ οὐ = *quominus*, or *quin*.)

ἀρνοῦμαι μὴ οὐχ οὕτως εἶναι, 'I deny that it is so.'

226. (10) οὐ μὴ with the Subjunctive is a very strong negation. The force of the οὐ seems to consist in the denial not merely of the *question of fact* itself, but even of the *very suggestion of* a fear of the fact implied in μή. Hence οὐ μὴ with the Subjunctive is equivalent in meaning to οὐ (δέος ἐστι) μὴ, a phrase which is not unfrequently found.

οὐ μὴ ταῦτα ποιήσῃ = οὐ δέος ἐστὶ μὴ ταῦτα ποιήσῃ = 'there is no fear of his doing this.'

Digitized by Google

227. (11) *οὐ μὴ* with the 2nd person of the Future is a strong prohibition.

Literally *οὐ μὴ ποιήσεις ταῦτα*—'Will you not not do this?' But 'will you not'='Do.' Therefore *οὐ μὴ ποιήσεις ταῦτα*='Do not do this.'

EXAMPLES.

οὐ δύναμαι μὴ οὐκ αὐτὸν ἐπαινεῖν.

ἃ μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι.

οὐκ ἔφασαν αὐτοὶ παρα-γενέσθαι τῷ Σωκράτει.

ταῦτα ποιητέον ἐστὶ, εἴτε βούλει εἴτε μή.

εἰ μέν σοι δοκεῖ, ποίησον· εἰ δὲ μὴ, ἔασον.

οὐχ ὑπ-ισχνοῦμαι αὐτὸς ἐς τὴν πόλιν ἰέναι.

πάντως οὕτως ἔχει, ἐάν τε οὐ φῆτε, ἐάν τε φῆτε.

δέομαι σοῦ μὴ περι-ορᾶν ἐμὲ ἀπ-ολλύμενον.

ἦν ποτε χρόνος, ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν.

ὁμολογῶ οὐ κατὰ Μέλητον εἶναι ῥήτωρ.

μὴ οὕτω κατα-φρονεῖς τῶν δικαστῶν ὥστε τοιαῦτα λέγειν;

οὐκ ἂν αὐτὸς ἕλοιο σοφίαν ἀντὶ πλούτου;

τῶν ἀπο-κτεινάντων τὸν ἄνδρα οἱ μὲν ἠρνοῦντο μὴ αὐτόχειρες γενέσθαι, εἷς δὲ ὡμολογήκει.

οὐ μὴ ἀπατήσῃς τὸν θεόν· οὐ μὴ πειράσει ἐξ-απατᾶν αὐτόν;

οὐ δύνασαι μὴ οὐ καταγέλαστος εἶναι ταῦτα λέγων.

οὐκ ἐξ-ἦν εἰσ-ελθεῖν παρὰ τὸν στρατηγὸν, ὁπότε μὴ σχολάζοι.

Digitized by Google

Digitized by Google

Miscellaneous Extracts.

Hints for Translation.

1. In thinking out the meaning of a sentence, seek for
   (*a*) Verb;
   (*b*) Subject;
   (*c*) Object.

2. The Subject is often a personal pronoun implied in the Verb.

3. If there is no finite verb to be seen, remember that ἐστὶ or εἰσὶ is very often left out.

4. If the sentence seems to have nothing but nominatives, the subject may be often detected by the presence of the article before it.

5. An Infinitive is more likely to have its subject in the Accusative than not.

6. Remember that one Greek Tense may represent two English Tenses; it will be your business to make out from the context which English Tense is represented.

7. Relative words are to be taken with the Verb that comes next after them.

8. Do not think any Greek word unimportant, least of all the particles. It often happens that the whole colouring of a passage depends upon some little word that seems at first sight to be unimportant.

9. The importance of the Article in translation is shown in many of the preceding paragraphs.

10. Emphasis may often be secured by the use of the preliminary, 'It was,' etc. Thus σὲ ἔπληξεν, 'It was you he struck.'

11. In translating long sentences, it is well to keep the order of

Digitized by Google

your author's words as far as possible: for the order of his words best shows the sequence of his thoughts.

12. Notice the accents and breathings with the utmost attention. A knowledge of the Greek accents will save you from many a blunder.

ἐφήμερός ἐστιν ὁ ὄλβος.
λῦπαι νόσους τίκτουσιν.
φάρμακον φόβου ὁ λόγος.
ἰατρὸς νόσου ὁ ὕπνος.
πολιτικὸν ζῷον ὁ ἄνθρωπος.
κακῆς φύσεως σημεῖον ὁ φθόνος.
καλὰ πράττετε, ὦ πολῖται.
τοὺς σοφοὺς Χρόνος παιδεύει.
πολλὰ γῆρας διδάσκει.
ἄριστος ἰατρὸς ἡ φύσις.
ὁ ἐρῶν ἐραστὴς καλεῖται.
δῶρον τοῦ Νείλου ἡ Αἴγυπτος.
πηγὴ ἡμέρας ὁ ἥλιος.
καθαίρει τὴν ψυχὴν ἡ παιδεία.
πολυμαθία νοῦν οὐ διδάσκει.
οὐκ ἀγαθὸν πολυκοιρανία.
αἱ μεταβολαὶ λυπηρόν.
ἄθλιος ὁ βίος τῶν ἀθέων.
χαλεπὰ τὰ καλά.
πλοῦτος ἄδικος οὐ μένει.
τῆς πονηρίας ἡ μωρία ἀδελφή.
ψυχῆς εἴδωλον ὁ λόγος.
ἥμισυ παντὸς ἡ ἀρχή.
εἷς ἀνὴρ οὐδεὶς ἀνήρ.
ποικίλα ἐστὶ τὰ ἄνθη.
μὴ διώκωμεν τὰ αἰσχρά.
ἀντὶ ἡμέρας νὺξ ἐγένετο.
τὴν ἀλώπεκα ἕλκει ἐξόπισθεν.
ἀρχὴ τῆς σοφίας ἡ παιδεία.

Digitized by Google

πάντας βλάπτει ὁ φόβος.
ἀνδρὸς νοῦν οἶνος ἔδειξεν.
φάρμακον ὀργῆς ὁ χρόνος.
μὴ αἰσχύνου βοηθούμενος.
ἐπεὶ κρατεῖς, ἀρετὰς δίωκε.
καλή ἐστιν ἡ αὐγὴ τῆς ἡμέρας.
ἄκουσα, οὐχ ἑκοῦσα, ἥμαρτεν.
τὰς διαβολὰς λύει ὁ χρόνος.
κοινός ἐστιν ὁ τῶν φίλων πλοῦτος.
μία χελιδὼν οὐκ ἔαρ ποιεῖ.
ἕξεως γένεσις αἱ πράξεις.
ψυχὴ ἅπασα ἀθάνατός ἐστιν.
πᾶς τις τὰ ἑαυτοῦ ἀγαπᾷ.
ὁ ψεύστης οὐ πιστεύεται.
πᾶς πλοῦτος ὑπείκει τῇ ἀρετῇ.
ἡ εὐλάβεια σώζει πάντα.
ψυχῆς εἰκὼν ὁ λόγος (ἐστίν).
ἀπωτέρω ἢ γόνυ κνήμη.
ζῇ ἀεὶ ἡ ἀλήθεια.
ἔργου σκιὰ οἱ λόγοι.
ἄφθονος ῥεῖ ἡ κρήνη.
φθόνος καὶ ἔρως ἐναντίοι εἰσίν.
οἱ ἀπαίδευτοι τὴν παιδείαν ψέγουσιν.
φιλίαν ἔδωκε θεὸς ἀνθρώποις.
ᾄδει ὁ κύκνος καὶ θνήσκει.
οἱ δοῦλοι οὐκ ἔχουσιν ἐλευθέρων γνώμην.
ὁ ἄδικος οὐ λανθάνει τοὺς θεούς.
ἡ ἀλώπηξ τὸν βοῦν ἐλαύνει.
ἡ ἁρμονία τοῦ σώματός ἐστιν ἡ ὑγίεια.
πολλά ἐστι τὰ γένη τῶν θηρῶν.
ἄγκυραι βίου τῇ μητρὶ οἱ παῖδες.
μεταβολὰς πόνων ὁ σπουδαῖος φιλεῖ.
ἡδονὴ αἰσχρὰ νόσον καὶ λύπην φέρει.
πνέουσιν Ἄρην οἱ στρατιῶται.

Digitized by Google

φιλεῖ ὁ χρηστὸς τὸν χρηστὸν αἰδεῖσθαι.
ἥστραψεν ἀπ' οὐρανοῦ καὶ ἐβρόντησεν.
χάρις χάριν φύει καὶ ἔρις ἔριν.
νέοι φίλοι νέῳ οἴνῳ εἰσὶν ὁμοῖοι.
θυμὸν, οὐ γνώμην, ἔχει ὄχλος.
εἰ βωμοί εἰσιν, εἰσὶ καὶ θεοί.
ἐφήμερος ἡ φιλία τῶν πονηρῶν.
σημεῖα τοῦ ἤθους αἱ πράξεις.
πολλῶν οἱ θνητοὶ ἐφίενται.
μόνον τὰ αἰσχρὰ αἰσχύνου.
οἱ μὲν ἐθαύμαζον, οἱ δὲ ἐβόων.
βασιλεὺς ἐγένετο ὁ πτωχός.
ἄκροις τοῖς ποσὶν ἐπορεύετο.
τερπνόν ἐστι τράπεζα πλήρης.
τῇ νουμηνίᾳ ἔθυον τῷ θεῷ.
ὄνομα τῷ παιδὶ Ἀγάθων ἦν.
τί ταῦτ' ἔδρασ' ὁ δεῖνα;
τὴν οὐσίαν ἅπασαν χρέα κατ-έλιπεν.
μή μοι φθονήσῃς τῆς σοφίας.
τοῖς δικαίοις σύμμαχος ὁ θεός.
οὐδείς ἐστιν ἅπαντα σοφός.
ἐλπίζω πάντα καλῶς ἔξειν.
ἐναντίον τῷ ἐγρηγορέναι τὸ καθεύδειν.
ἕμενον ἐν τῇ ἑαυτοῦ τάξει ἕκαστος.
ἐξ ἄφρονος σώφρων γεγένησαι.
τοὺς στρατηγοὺς ὀλίγους χρὴ ἑλέσθαι.
διὰ χρόνου ἀφῖγμαι Ἀθήναζε.
λαλίστατοί εἰσιν οἱ χαίροντες.
ἐς Ἅδου πάντες ἀπο-βήσονται.
χαλεπὸς συζῆν ἦν ὁ Θερσίτης.
ἄλλοι ἄλλαις ἡδοναῖς ἥδονται.
ἀρχῆς ἐφίεται ὁ φιλότιμος.
λαβὲ τὰς μαρτυρίας καὶ ἀναγίγνωσκε.
τὸν ἥττω λόγον κρείττω ἐποίει ὁ Ἄνυτος.

Digitized by Google

οὐ δοκεῖν ἄριστος, ἀλλ' ἄριστος εἶναι ἐθέλει.
ὁ μικρὸς τὸν γενναῖον τῇ γλώσσῃ βλάπτει.
ἡ Δίκη πάντα τὰ τῶν ἀνθρώπων ἐφορᾷ.
Ἡρόδοτος πρῶτος τὰ Περσικὰ συν-έγραψεν.
ῥᾷστόν ἐστιν ἑτέρῳ παραινέσαι.
τάχος καὶ ὀργὴ εὐβουλίᾳ ἐναντία.
φόβῳ οἱ ἄδικοι καὶ τὰ δίκαια πράττουσιν.
παντί τινι διαλέγεσθαι ἐφίλει ὁ Σωκράτης.
ἡ μὲν αἵρεσις ἀνθρώπου ἔργον, τὸ δὲ τέλος θεοῦ.
βραχὺς μὲν ὁ πόλεμος, ἡ δὲ δουλεία μακρά.
οὐδεὶς ἄνθρωπός ἐστι πάντα σοφός.
οἱ σοφοὶ οὐ φθονοῦσι τοῖς πλουσίοις.
τίς οὐχ ἥδεται τῇ τῶν ἀγαθῶν εὐτυχίᾳ;
πρώτους ἑαυτοὺς οἱ προδόται πωλοῦσιν.
ἐλπὶς ἀρετῆς ὁ θεὸς, οὐ δειλίας πρόφασις.
οἱ φίλοι ἐχθροὶ ὑπὸ τῶν νοσούντων ἀκούουσιν.
δὶς τοῦ μηνὸς ἐς τὴν πόλιν ἔρχονται.
πολλὰ ἔπεσεν παρὰ τὴν γνώμην.
πόθεν ἥκεις; ποῖ βαίνεις; ποδαπὸς εἶ;
ἡδύ ἐστι σὺν τοῖς φίλοις πράττειν καλῶς.
τοῖς χρήμασι κακῶς χρῶνται οἱ πολλοί.
τὸ ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν.
ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός.
χρὴ τὰς τῶν νέων ψυχὰς εἶναι θερμάς.
τὰ περιττὰ χρήματα πράγματα παρέχει.
τὸ ἀνόσιον ὁσίου παντὸς ἐναντίον.
τὰ σὰ ἔργα τοῖς λόγοις οὐ συμφωνεῖ.
οὐκ ἀσφαλεῖς αἱ μεγάλαι εὐτυχίαι.
ὁ δοῦλος τύραννος κάτ-έστη.
δεῖ τὸν πόσιν τῇ γυναικὶ ἀμύνειν.
φρονήσει οἱ Ἕλληνες τῶν ἄλλων δι-έφερον.
σὺ μὲν εἶλου ζῆν, ἐγὼ δὲ ἀποθανεῖν.
τὰ δεινότατα πάθη ἔπαθον οἱ δοῦλοι.
ἄκροις τοῖς ποσὶ βαδίζουσιν αἱ γυναῖκες.

Digitized by Google

πολλῷ σοφώτατοι τῶν Ἑλλήνων ἦσαν οἱ Ἀθηναῖοι.
οἱ νῦν ἄνθρωποι οὐχ ἥττονές εἰσι τῶν πάλαι.
μὴ ἐν τῷ κιβωτῷ ἔχε τὰ βιβλία, ἀλλὰ ἐν τῷ στήθει.
ἀνθρώπου ψυχὴ τοῦ θείου μετέχει.
τοὺς σοφοὺς μᾶλλον ἢ τοὺς πλουσίους σέβειν δεῖ.
τὸ μὴ τιμᾶν γέροντας ἀνόσιόν ἐστιν.
αἰδῶ καὶ φόβον τοῖς παισὶν ἡ φύσις νέμει.
νόμων θέσει τὴν πόλιν ἔσωζεν ὁ Λυκοῦργος.
πολλὰ ἐν τῷ βίῳ ἐστὶν ἀνέλπιστα.
καθάπερ λαμπάδα τὸν βίον παραδίδομεν.
οἱ πλουσιώτατοι τῶν Ἀθηναίων τὰς λειτουργίας ὑφίσταντο.
ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἥλιός ἐστιν.
πολὺ κρείττων ὁ τῆς ψυχῆς ἢ ὁ τοῦ σώματος ἔρως.
τῆς Τύχης εὐδαίμονος τύχοιτε.
οἱ ἐν τῇ νηῒ ἄνδρες δι-εφθάρησαν.
καλόν ἐστιν εὖ ποιεῖν τοὺς πλησίον.
τὰ μέλλοντα κρίνομεν τοῖς προγεγενημένοις.
τὰ τῶν κακῶν δῶρα οὐδεμίαν ὄνησιν φέρει.
κήρυκες, οἱ μὲν ἄλλα, οἱ δὲ ἄλλα, ἀπ-ήγγελλον.
τὸ λέγειν τοῦ λαλεῖν διαφέρει.
αἱ μὲν ἡδοναὶ καλαί εἰσιν, αἱ δὲ κακαί.
τὰ μὲν ἀνθρώπουις ἀνωφελῆ ἐστὶ, τὰ δ' ὠφέλιμα.
καλὸν τῇ πατρίδι κινδυνευούσῃ βοηθεῖν.
τὸν στρατιώτην ἕπεσθαι χρὴ τῷ ἡγεμόνι.
κοινόν τι χάρᾳ καὶ λύπῃ δάκρυά ἐστιν.
ῥᾴδιόν ἐστι τὸ τοῖς ἀγαθοῖς ἐπιτιμᾶν.
οἱ τῆς σοφίας ἐπιθυμοῦντες ἄξιοί εἰσιν ἐπαίνου.
ὕστατος ἀποβαίνει ἐκ τῆς νεὼς ὁ ναύκληρος.
οἶδα ὅτι τοῦτο οὐχ οὕτως ἔχει.
τὰ αὐτὰ ἐμοὶ καὶ τοῖς φίλοις ἐστὶ λυπηρά.
ὁ πρὸς τοὺς Πέρσας πόλεμος τὴν Ἑλλάδα μείζω ἐποίησεν.
τῶν πολεμίων τῶν φευγόντων πολλοὺς ἀπ-εκτείναμεν.
φευγόντων τῶν πολεμίων, οἱ ἄλλοι ἐπ-εβοήθουν.
μηδέποτε ἀθύμως ἔχοιτε· βλαβερὸν γὰρ τὸ ἀθυμεῖν.

Digitized by Google

κατηγορημάτων τῶν ψευδῶν ὁ σοφὸς ἀνὴρ ὀλιγωρεῖ.
Ταντάλου μετὰ θάνατον ἡ ζημία ἦν ἀεὶ πεινῆν καὶ διψῆν.
διὰ τὸ ξένος εἶναι οὐκ ἀδικήσει.
μεταδίδως αὐτῷ τοῦ σίτου οὗπερ ἔχεις.
κρατῆρας οἴνου ἐπ-εστέψαντο οἱ δοῦλοι.
ἀθάνατον τὴν μνήμην πολλοὶ θνητοὶ κατ-έλιπον.
ὁ μαθὼν τοῦ μὴ μαθόντος πολὺ διαφέρει.
ὁ τὰ ἀληθῆ λέγων οὗτός ἐστιν ὁ τῷ ὄντι ῥήτωρ.
χαίρω διαλεγόμενος τοῖς σφόδρα πρεσβύταις.
ἦγον καὶ ἔφερον πάντα οἱ βάρβαροι.
ἡδὺ πυνθάνεσθαι τοὺς φίλους εὖ πράττοντας.
οὐκ οἶδα πότερον εἴπωμεν ἢ σιγῶμεν.
τοῦ κέρδους ἀπεσχόμην, αἰσχρὸν νομίζων.
ἄξιον καὶ τῶν προγόνων τῆς ἀρετῆς μεμνῆσθαι.
σὺ μὲν τιμῆς, ἡμεῖς δὲ ἡσυχίας ἐπιθυμοῦμεν.
πᾶς τις ἁμαρτὼν ἑαυτῷ συνέγνω.
τίς οὐκ ἂν τῷ ἀδελφῷ πτωχῷ τῶν χρημάτων μεταδοίη;
τοῖς πάλαι ἦν ὁ λόγος οὗτος 'πείθει δῶρα καὶ θεούς.'
μεσότης ἐστι δύο κακιῶν ἡ ἀρετὴ, ὡς λέγει ὁ Σταγειρίτης.
οὐ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ πράττειν.
πολλὰ ὑπ' ἐχθρῶν καὶ ἄδικα παθὼν οὐδένα ἀδικεῖ.
μὴ φοβώμεθα τοὺς πολεμίους, διπλάσιοι γὰρ αὐτῶν ἐσμέν.
δρᾶμά ἐστιν ὁ μὲν βίος τῶν ἀνθρώπων, ἡ δὲ σκηνὴ κόσμος.
ταῦτα εἴρηκα ἵνα εἰδῆτε δικαίως αὐτῶν κατεγνωκότες.
γέλως μὴ πολὺς ἔστω, μηδὲ ἐπὶ πολλοῖς, μηδὲ ἀνειμένος.
οὐκ ἂν φιλίαν τῶν χρημάτων πρίαιο.
μέγα τὸ ἐν συμφοραῖς φρονεῖν ἃ δεῖ.
σμικραὶ χάριτες ἐν καιρῷ μέγισταί εἰσι τοῖς λαμβάνουσιν.
πολλοὶ πολυμαθεῖς οὐ νοῦν ἔχουσιν.
κρεῖττον τοῖς ἀνοήτοις ἄρχεσθαι ἢ ἄρχειν.
οἱ ὀφθαλμοὶ τῶν ὤτων ἀκριβέστεροι μάρτυρες.
κύνες βαΰζουσιν ὃν ἂν μὴ γιγνώσκωσιν.
μὴ ἔριζε τοῖς γονεῦσι, κἂν δίκαια λέγῃς.
οὗ ἡ γῆ ξηρὰ, ἡ ψυχὴ σοφωτάτη καὶ ἀρίστη.

Digitized by Google

τοῖς Ἕλλησι φύλλων στέφανοι ἦσαν ἆθλα τῶν ἀγώνων.
πηγὴ καὶ ῥίζα τῆς φιλανθρωπίας ἡ παιδεία.
οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος σιγᾶν.
ἃ τυγχάνω ἀκηκοὼς, οὐδεὶς φθόνος λέγειν.
καλὸν ἀδελφοὺς ἀλλήλοις ἐπικουρεῖν.
πόνους τοῦ ζῆν ἡδέως ἡγεμόνας νομίζετε.
μῶν πέπεισθε ἀδικίαν δικαιοσύνης ἄμεινον εἶναι;
διὰ τὸ μὴ πιστεύεσθαι πολλοὶ ψεῦσται ἐγένοντο.
οὐδεὶς γράφειν δύναιτ' ἂν ἄνευ τοῦ ἀσκῆσαι.
οὔκ ἐστι πρόφασις οὐδενὶ κακῷ γενέσθαι.
ἀφίεσαν τὴν δόκον χαλαραῖς ταῖς ἁλύσεσι.
χαλεπὸν τὸ τὸν ἀδικηθέντα μηδὲν τὸν ἀδικήσαντα ἀνταδικεῖν.
τοῦτό ἐστι τὸ ἀδικεῖν, τὸ ζητεῖν τῶν ἄλλων πλέον ἔχειν.
χαλεπὸν οὕτω τι ποιεῖν ὥστε μηδὲν ἁμαρτεῖν.
ὁ δεῖνα τοῦ δεῖνος τὸν δεῖνα εἰσ-ἠγγειλεν.
ἡ πόλις ἀντὶ τοῦ πόλις εἶναι φρούριον κατ-έστη.
οὐδεὶς ἐθέλει τυράννου κατ' ὀφθαλμοὺς κατηγορεῖν.
οὐχ οὕτως ἡδὺ τὸ ἔχειν χρήματα ὡς ἀνιαρὸν τὸ ἀποβάλλειν.
κατὰ Πλάτωνα ὕπνοι καὶ κόποι μαθήμασι πολέμιοι.
οἷος ὁ τρόπος, τοιοῦτος καὶ ὁ λόγος.
μεγάλη ἡ ἀλήθεια, καὶ ὑπερισχύει.
ἡδύ ἐστι τὸν σωθέντα μεμνῆσθαι πόνων.
οὐκ ἔστι δὶς ἐς τὸν αὐτὸν ποταμὸν ἐμ-βῆναι.
μέμνησθε τῆς ἐν Σαλαμῖνι πρὸς τὸν Πέρσην ναυμαχίας.
ὁ μὲν πόλεμος οὐκ ἄνευ κινδύνων, ἡ δ' εἰρήνη οὐκ ἀκίνδυνος.
συφὸν εὔκαιρος σιγὴ καὶ παντὸς λόγου κρείττων.
γενέσθαι τε καὶ θανεῖν πεφύκαμεν.
ἀνθρώπους φοβούμενος ὁ ψεύστης θεοῦ καταφρονεῖ.
τῶν δυνατῶν καὶ οἱ φθόνοι καὶ οἱ ἔρωτες δεινοί.
οὐ φοβερὸς ὁ θάνατος· ἀλλὰ φοβερὰ τὰ περὶ τὸν θάνατον.
βασιλικόν ἐστιν εὖ μὲν πράττειν, κακῶς δὲ ἀκούειν.
πᾶσιν ἀνθρώποισι κοινόν ἐστι τὸ ἁμαρτάνειν.
οὐκ ἐκ χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα.
ἀνὴρ σοφὸς τὰς ἐν τῷ βίῳ συμφορὰς ῥᾷον ἤνεγκεν ἢ οἱ ἄλλοι.

Digitized by Google

οἱ πλούσιοι τοῖς χρήμασιν τοὺς κινδύνους φεύγουσιν.
μέτριον μὲν τὸ τῷ Θεῷ δουλεύειν, ἄμετρον δὲ τὸ τοῖς ἀνθρώποις·
δικαιοσύνη ἐστὶ τὸ μὴ ἀλλοτρίων ἐπιθυμεῖν.
μή μοι ἃ βούλομαι γένοιτο, ἀλλ' ἃ συμφέρει.
ἀΐδιον θαῦμα παρίσταται τοῖς συνετοῖς ἡ ζωή.
αἰσχρόν ἐστιν ἄνθρωπον ὑπὸ τῆς ἡδονῆς ἡττᾶσθαι.
Μιλτιάδης τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους ἐνίκησεν.
οἱ πονηροὶ δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι.
ἀνὴρ ἀγαθὸς ἆρ' οὐ πᾶσαν ἡμέραν ἑορτὴν ἡγεῖται;
παντὸς χρήματος σκοπεῖν χρὴ τὴν τελευτὴν, ὅποι ἀποβήσεται.
ἀγαθὸν ἔχοις δαίμονα ἐν ἅπασι παραστάτην.
μὴ τὰ μαλακὰ δίωκε, ἵνα μὴ τὰ σκληρὰ εὕρῃς.
ταῦτα δεῖ ἐξετάζειν ἃ οἱ πολλοὶ ὡς φανερὰ ὑποτίθενται.
ὅστις μώροις χρῆται μῶρος αὐτὸς κληθήσεται.
εἰσὶν οἳ ἀγνοίᾳ οὐδὲ τὰ δεινὰ δεδίασιν.
ἑορτὴ οὐδὲν ἄλλο ἐστὶν ἢ τὸ τὰ δέοντα πράττειν.
τὰ μαθήματα ἀποτρέπει τοὺς νέους πολλῶν ἁμαρτημάτων.
τῶν νοσημάτων πολλαὶ θεραπεῖαι τοῖς ἰατροῖς εὕρηνται.
τὰ ἀγαθὰ τοῖς μὲν ἀγαθοῖς ἀγαθά ἐστι, τοῖς δὲ κακοῖς κακά.
θαυμαστότερα ἔργα οἱ νῦν ἢ οἱ πρότερον εἰργασμένοι εἰσίν.
οὐδεὶς οὐδέποτε ἑαυτὸν ἑκὼν βλάπτει.
ἄνευ τοῦ γίγνεσθαι γενέσθαι ἀδύνατον.
πολὺ ῥᾷον φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν.
οὔκ ἐστιν οὐδενὶ τὸν βίον ἄλυπον φέρειν.
ὕδωρ οὐ μίγνυται ἐλαίῳ, οὐδὲ τῷ ψευδεῖ τὸ ἁπλοῦν.
τίς δύναται ἑτέρῳ δοῦναι ἃ μὴ αὐτὸς ἔχει;
μὴ ἐλπίζεις θεοῦ πληγὴν ὑπερπηδήσειν;
αἱ μὲν ἡδοναὶ θνηταὶ, αἱ δὲ ἀρεταὶ ἀθάνατοι εἰσίν.
καταδικάζειν χρὴ τῶν ἀδίκως κατηγορούντων.
εἰ τῷ παιδὶ ἐπίστευσας, ἀμείνων ἂν ἐγένετο.
οὐδεὶς ἂν ζῴη, εἰ μὴ τρέφοιτο.
ἐὰν τῷ τραυλίζοντι παροικήσῃς, αὐτὸς μαθήσει τραυλίζειν.
εἰ οἷοί τ' ἦσαν ἀπο-φυγεῖν, εὖ ἴσθι ὅτι ἀπέφυγον ἄν.
εἰ ᾔδειν ἐλεύθερος ὢν, ἀπῆλθον ἄν.

Digitized by Google

θήσω σε ἐλεύθερον, εἴ σοι βουλομένῳ ἐστίν.
εἰ πρότερον ἀπ-εκρίνω, οὐκ ἂν αὖθίς σε ἠρώτων.
κἂν μόνος ᾖς, φαῦλον μήτε λέξῃς μήτε ἐργάσῃς μηδέν.
ἐπιστευόμην ὑπ' αὐτῶν· οὐ γὰρ ἄν με πάλιν ἔπεμπον πρὸς ὑμᾶς.
δεινὸν ἂν εἴη, εἰ, οὐκ ἀδικῶν, ἀδικίαν ὄφλοις.
εἰ μὴ τὸ φῶς εἴχομεν, ὁμοῖοι ἂν ἦμεν τοῖς τυφλοῖς.
ἡ πόλις πᾶσα ἂν δι-εφθάρη, εἰ ἄνεμος ἐπ-εγένετο τῇ φλογί.
ἐάν τις ἱεροσυλῶν ληφθῇ, ἐκτὸς τῶν ὅρων τῆς χώρας ἐκβληθήτω.
οὐκ ἂν ἄξιος εἶης ἐπαίνου διὰ τὰ ὑπὸ δέους εἰργασμένα.
ἡδέως ἂν, εἰ δυναίμην, φίλον χρημάτων πολλῶν πριαίμην ἄν.
οὐκ ἂν τῶν νήσων ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν.
ἡ πλησμονὴ βλαβερὰ μὲν τῷ σώματι, βλαβερὰ δὲ τῇ ψυχῇ.
εἰ μὴ τοῦτο ἐγένετο, καὶ ἐκεῖνο οὐκ ἂν ἐγένετο.
εἴ τις ἐθέλων ἔποιτο, καὶ χάριν ἔγωγε ἂν αὐτῷ εἰδείην.
εἰ ἦσαν ἄνδρες ἀγαθοὶ, οὐκ ἄν ποτε ταῦτα ἔπασχον.
οὐ μὴ πάντα ἕνεκα σαυτοῦ ποιήσας ἐξελεγχθήσει;
ὡς χαλεπόν ἐστιν ἐλεεῖν ἅμα καὶ φρονεῖν.
ἀριθμὸς, ἐὰν ἀφ-έλῃς τι ἢ προσθῇς, ἕτερος εὐθὺς γέγονεν.
τὸ μὲν σιγηθὲν ἐξ-ειπεῖν ῥᾴδιον, τὸ δὲ ῥηθὲν ἀνα-λαβεῖν ἀδύνατον.
οὐ μόνον ὁ ποιῶν τι, ἀλλὰ καὶ ὁ μὴ ποιῶν τι πολλάκις ἀδικεῖ.
τὸ τῷ σμήνει μὴ συμφέρον, οὐδὲ τῇ μελίττῃ συμφέρει.
καλὸν ἦν τὸ 'Επικτήτου, 'Λῃστὴς προαιρέσεως οὐ γίγνεται.'
οὐχ οἷόν τ' ἐστὶν ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι.
τέλος τῶν ἀγαθῶν τὸ ὁμοιωθῆναι τῷ Θεῷ.
τὸν ἰδιώτην χρὴ ἑαυτὸν παρέχειν εὐπειθῆ τοῖς ἄρχουσιν.
μῶρός ἐστιν ὅστις γελᾷ οὐκ εἰδὼς δι' ὃ ἐγέλασεν.
ῥᾴδιον τὸ βαδίζειν ἵππον παρέλκοντα.
χαλεπόν ἐστι τά τε ὠφελιμα καὶ τὰ βλαβερὰ διαγιγνώσκειν.
μὴ ὀργιζώμεθα πρὶν ἂν ἀμφοτέρων ἀκούσωμεν.
τοιαῦτα ποιητέον ἐστὶν, ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει.
ἑλοίμην ἂν τὸ πάντας μᾶλλον ἢ τὸ αὐτὸς εὐδαιμονεῖν.
ἀπῆλθον οἱ κλέπται τοῦ μὴ καταφανεῖς γενέσθαι.
οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περι-ῆσαν.
ὄμνυμι τοὺς θεοὺς ἢ μὴν ἐγὼ πάντα σοὶ ἀποδώσειν.

Digitized by Google

Κῦρος κατ-εγέλασεν ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι.
οἱ μὲν τοὺς ἄκρους πόδας, οἱ δὲ τὰ ὦτα ἀλγοῦσι.
αἱ ὀδύναι τοῖς νοσοῦσιν ἰσχυρότεραι τῆς νυκτός εἰσιν.
ἐπειδὰν γνῶσιν ἀπιστούμενοι, οἱ δοῦλοι ψεύσονται.
οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν.
ὁ ἀληθὴς τὰ μὴ ὄντα ὡς οὐκ ὄντα λέγει.
οὐκ ἐλάχιστόν ἐστι σοφίας μέρος τὸ ἑαυτὸν γιγνώσκειν.
Ἀριστείδης, πτωχότατος ὤν, πάντων Ἀθηναίων ἐντιμότατος ἦν.
ὀρθοῦ οὐδὲν ὀρθότερον, οὐδὲ δικαίου οὐδὲν δικαιότερον.
ἀν-έξεται ὁ φίλος σὺν τοῖς φίλοις κακῶς πράττων.
ἀπαιδεύτου ἔργον ἄλλοις ἐγκαλεῖν ἐφ' οἷς αὐτὸς πράττει κακῶς.
οὐδενὸς ὅτου οὐ κατ-εγέλασεν ὁ Δημόκριτος.
ἦν ποτε χρόνος ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν.
τράπεζαν πολυτελῆ Τύχη παρατίθησιν, αὐτάρκη δὲ Σωφροσύνη.
Νιοβὴ ζῶσα λίθος ἐγένετο ἐπὶ τῷ τύμβῳ τῶν παίδων.
τῷ ἀποκρινομένῳ μέτρον ἔστω ἡ τοῦ ἐρωτῶντος βούλησις.
δοκεῖ τὸ φυλάξαι τἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι.
πολλάκις ἀνδρεῖοι στρατιῶται διὰ τὴν ἀπειρίαν ἀπώλοντο.
ῥᾴδιόν ἐστι τὸ ἀδελφὸν ἀδελφῷ ἐπιτιμᾶν.
ἐγὼ ἂν ἐκαλλυνόμην, εἰ ταῦτα ἠπιστάμην.
ἀδύνατοι ὁρῶμεν ὄντες περιγενέσθαι τῶν πολεμίων.
ὑπὸ φαυλοτέρων τιμώμενοι οἱ πολλοὶ ἀγαπῶσιν.
παρέχον τῆς Ἀσίας πάσης ἄρχειν, ἄλλο τι αἱρήσεσθε;
ἆρα μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι;
τυγχάνει οὖν ἡμῶν ἕκαστος οὐκ αὐτάρκης ἀλλὰ πολλῶν ἐνδεής.
Ἱππίας τρία ἔτη τυραννεύσας ἐξέπεσεν τῆς ἀρχῆς.
πολλάκις ἤδη ὁ δοῦλος ἐξ-ηλέγχθη ψευδόμενος.
τί ἂν ἐκέρδανας, εἰ πᾶσιν αὐτὸν κακὸν ὄντα ἐδήλωσας;
τῶν ἀνδρῶν οἱ μὲν πλεῖστοι ἐξ-έφυγον, οἱ δὲ ἐζωγρήθησαν.
ἀν-εῖλεν ἡ Πυθία μηδένα σοφώτερον εἶναι τοῦ Σωκράτους.
οὐκ ἂν ἐμοῦ κατ-έγνως, εἰ ἅπαντα ᾔδεις.
οἱ μὲν ἐπὶ γένει, οἱ δὲ ἐπὶ πλούτῳ ἐπαίρονται.
εἰ ἐπείσθην τότε τοῖς τοῦ πατρὸς λόγοις, οὐκ ἂν νῦν ἠρρώστουν.
τοὺς λόγους μακροτέρους μηκυνοῦμεν, ἵνα σαφῶς πάντα δηλῶμεν.

Digitized by Google

ἐν ταῖς ἰοστεφάνοις Ἀθήναις πλείους οἱ θεοὶ ἢ οἱ πολῖται ἦσαν.

ὁ μὲν φιλόσοφος τὴν πονηρίαν, ὁ δὲ ὄχλος τὴν πενίαν αἰσχρὰν νομίζει.

παρὰ τῶν προ-γεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία.

οὐκ ἂν ἑκὼν ὑπὸ σοῦ τοιαῦτα πάθοιμι, ἅπερ ἡδέως ἂν διά σε ἔπαθον.

εἴ τις ὑπερβάλλοι τὸ μέτρον, τὰ ἐπιτερπέστατα ἀτερπέστατα εὐθὺς ἂν γένοιτο.

οὐκ ἂν οὐδενὶ ὑπ' ἀνάγκης ἐμὲ εὐεργετήσαντι χάριν εἰδέναι ἐθέλοιμι.

οὐκ ἂν ἡδέως διάγοιμι τὸν βίον, ὅπου μὴ ἔξεστι τὰ ἄριστα λέγειν ἐλευθέρως.

ἢν αἰσθάνωμαι χείρων γιγνόμενος, πῶς ἂν ἐγὼ ἂν ἡδέως βίον διάγοιμι;

εἴ τις ψεύδεται, τί ἄλλο ἢ ἀνθρώπους φοβούμενος θεοῦ καταφρονεῖ;

εἰ τὰ παρὰ τοῖς ἄλλοις κακὰ εἰδείης, οὐκ ἂν χαλεπῶς φέροις ἃ νῦν ἔχεις.

περὶ πολλοῦ ποιητέον μηδεμίαν πρόφασιν δοθῆναι τοῖς διαβάλλουσιν.

μήποτ' ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε.

παρὰ Ταρτησσίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν οὐκ ἔξεστιν.

οἱ πιστοὶ φίλοι σκῆπτρον βασιλεῦσιν ἀληθέστατον καὶ ἀσφαλέστατον.

τοῖς εἰς τὸν αὐτὸν ποταμὸν ἐμβαίνουσιν ἕτερα καὶ ἕτερα ὕδατα ἐπιρρεῖ.

οὐ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενήμεθα, ἀλλὰ καὶ τῇ πατρίδι.

τὸ πράττειν τοῦ λέγειν ὕστερον ὂν τῇ τάξει, πρότερον τῇ δυνάμει ἐστίν.

Digitized by Google

τίς οὐκ ἂν ἕλοιτο τὸ πεπαιδεῦσθαι ἀντὶ τοῦ ἀπαίδευτος διατελεῖν;

τὰς μὲν ἀρετὰς ἡμῶν ἡ πενία, τὰς δὲ κακίας ὁ πλοῦτος ἐδήλωσεν.

οἱ μὲν πάλαι ἔλεγον τοὺς θεοὺς διὰ τῶν ὀρνίθων τὰ συμφέροντα σημαίνειν.

ἑώρων οἱ στρατηγοὶ οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους.

πολλοὶ τὸν πολύευκτον πλοῦτον κτησάμενοι, εἶτα διὰ τοῦτον ἀπ-ώλοντο.

ὁ μὲν σκότος τῆς νυκτὸς φαίνει τὰ ἄστρα, τὸ δὲ φῶς τοῦ ἡλίου καλύπτει.

οἱ ἄνεμοι οὐχ ὁρῶνται, ἃ δὲ ποιοῦσι φανερὰ ἡμῖν ἐστὶ, καὶ προσιόντων αὐτῶν αἰσθανόμεθα.

χαλεπόν ἐστιν ἐξευρεῖν τίς σοφός ἐστι, καὶ τίς δοκεῖ μὲν, ἐστὶ δ' οὔ.

τὰς μὲν ἄλλας λύπας ἀναιρεῖ ὁ λόγος, τὴν δὲ μετάνοιαν αὐτὸς ἐργάζεται.

ἀπαιδεύτου ἐστὶ κροτεῖν ὅταν οἱ ἄλλοι παύωνται καὶ συρίττειν οὓς ἡδέως θεωροῦσιν οἱ ἄλλοι.

ἀδελφὼ ἐρίζοντε οὕτω διακεῖσθον ὥσπερ εἰ τὼ χεῖρε διακωλύοιεν ἀλλήλω.

ἡ τῆς διανοίας ὄψις ἄρχεται ὀξὺ βλέπειν, ὅταν ἡ τῶν ὀμμάτων ἀπαμβλύνεσθαι ἄρχηται.

ἐπαιδεύθην οὕτως ὑπὸ τῆς ἐμῆς πατρίδος, ὥστε τοῖς πρεσβυτέροις καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπείκειν.

τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος ὁ Πλάτων ἐτελεύτησεν.

τὸ μὲν νικᾶν αὐτὸν ἑαυτὸν πασῶν νικῶν πρώτη ἐστὶ καὶ ἀρίστη, τὸ δὲ ἡττᾶσθαι αἴσχιστόν τε καὶ κάκιστον.

μίσει τοὺς κολακεύοντας ὥσπερ τοὺς ἐξαπατῶντας· ἀμφότεροι γὰρ πιστευθέντες τοὺς πιστεύσαντας δι-έφθειραν.

πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς πλησίον εὖ ποιῶν.

Digitized by Google

ἡδὺ μὲν θέρους ψυχεινὴν ἔχειν τὴν οἰκίαν, ἡδὺ δὲ χειμῶνος ἀλεεινήν.

αἱ ἄρισται φύσεις μάλιστα παιδείας δέονται· τὸ γὰρ ἄριστον διαφθαρὲν κάκιστον ἐγένετο.

τῷ τυράννῳ ἡδὺ τοὺς μὲν πονηροὺς φίλους ἔχειν, τοὺς δὲ ἐσθλοὺς μισεῖ, μὴ ὑπ' αὐτῶν θανῇ.

ὀλίγῳ μὲν στρατεύματι οὐ τολμήσει ἐφέπεσθαι, πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχὺ πορεύεσθαι.

τοῖς καθεστῶσιν οἱ πλούσιοι ἥδονται, καὶ τοὺς νεωτερίζοντας σφόδρα μισοῦσιν.

πολλὰ μέν ἐστι τὰ τοῦ πολέμου κακά, ἐνιότε δὲ ἔτι πλείω τὰ τῆς εἰρήνης.

ταῖς μὲν πόλεσι τὰ τείχη κόσμον καὶ ἰσχὺν φέρει, ταῖς δὲ ψυχαῖς ἡ παιδεία.

λόγῳ μὲν οἱ πολλοὶ ἐλευθερίαν ἔχουσιν, ἔργῳ δὲ ἀργίᾳ καὶ ἡδονῇ δουλεύουσιν.

οὐκ ἂν φθάνοις τὰ πάντα ἀποδιδόμενος καὶ τοῖς πένησι μεταδίδους.

οἱ ἄνθρωποι ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν.

οὐδὲν ὄρνεον ᾄδει ὅταν πεινῇ, ἢ ῥιγοῖ, ἤ τινα ἄλλην λύπην λυπῆται.

οἱ Θρᾷκες ὠνοῦνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων πολλῶν.

τὸν μὲν φίλον δεῖ εὐεργετεῖν ὅπως ᾖ μᾶλλον φίλος, τὸν δὲ ἐχθρὸν ὅπως φίλος γένηται.

τοῖς νέοις ὁ μέτριος βίος ἀρετήν τε καὶ ἀνδρείαν αὐξάνει, ἀλλ' ὁ πλούσιος καὶ ἀργὸς βίος αἰτία νόσου καὶ κακίας.

ἀληθοῦς ἡδονῆς οὐδέποτε ἐκεῖνος ἐγεύσατο, ὃς οὐδέποτε ἡδονῆς ἀπετράπετο.

εἴ τι ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι ἤδη πολλάκις μοι λέγων τὸν αὐτὸν λόγον.

Digitized by Google

VERSE EXTRACTS.

Οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο.
πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς.
τὸν εὐτυχοῦντα καὶ φρονεῖν νομίζομεν.
τὰ πλεῖστα θνητοῖς τῶν κακῶν αὐθαίρετα.
οὐ τοῖς ἀθύμοις ἡ τύχη ξυλλαμβάνει.
κακὸν τὸ κεύθειν, κοὐ πρὸς ἀνδρὸς εὐγενοῦς.
οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη.
ἐλπὶς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν.
ἅπαν τὸ χρηστὸν γνησίαν ἔχει φύσιν.
οὐκ αἰσχρὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς.
μέτεστι τοῖς δούλοισι δεσποτῶν νόσου.
αἰδὼς γὰρ ὀργῆς πλεῖον ὠφελεῖ βροτούς.
πρὸς τὴν ἀνάγκην οὐδ' Ἄρης ἀνθίσταται.
εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος.
ἄκων ἁμαρτὼν οὔ τις ἀνθρώπων κακός.
μάντις δ' ἄριστος ὅστις εἰκάζει καλῶς.
τίς ἐστὶ δοῦλος τοῦ θανεῖν ἄφροντις ὤν;
ἐν τοῖς κακοῖς δεῖ τοὺς φίλους εὐεργετεῖν.
ὁ μηδὲν εἰδὼς οὐδὲν ἐξαμαρτάνει.
χεὶρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον.
εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί.
ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται.
ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται.
ἃ μὴ προσήκει, μήτ' ἄκουε, μήθ' ὅρα.
οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐσθ' ὁ πλοῦς.
διπλοῦν ὁρῶσιν οἱ μαθόντες γράμματα.
ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.
κακοῖς ὁμιλῶν αὐτὸς ἐκβήσει κακός.
σύμβουλος οὐδεὶς ἐστι βελτίων χρόνου.
κρεῖττον σιωπᾶν ἢ λαλεῖν ἃ μὴ πρέπει.
γνῶμαι πλέον κρατοῦσιν ἢ σθένος χερῶν.
βέλτιόν ἐστι σῶμά γ' ἢ ψυχὴν νοσεῖν.

Digitized by Google

πολλοὶ μὲν ναρθηκοφόροι, παῦροι δέ τε Βάκχοι.
χάριν λαβὼν μέμνησο καὶ δοὺς ἐπιλάθου.
ὁ γραμμάτων ἄπειρος οὐ βλέπει, βλέπων.
μακάριος, ὅστις οὐσίαν καὶ νοῦν ἔχει.
ἀπ' ἐχθρῶν πολλὰ μανθάνουσιν οἱ σοφοί.
ἀπανταχοῦ μοι δῶμ', ἵν' ἂν λάβῃ μ' ὕπνος.
μὴ πάντ' ἐρεύνα· πολλὰ καὶ λαθεῖν καλόν.
καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται.
εἰ δεῖν' ἔδρασας, δεινὰ καὶ παθεῖν σε δεῖ.
ἐκεῖνος οὐκ ἔγημεν, ἀλλ' ἐγήματο.
σοφοῦ παρ' ἀνδρὸς χρὴ σοφόν τι μανθάνειν.
ἢ λέγε τι σιγῆς κρεῖσσον ἢ σιγὴν ἔχε.
τίς ὅρκος ἐστὶν ἀνδρὶ φηλήτῃ βαρύς;
φίλου κακῶς πράξαντος, ἐκποδὼν φίλοι.
αἱ δεύτεραι πως φροντίδες σοφώτεραι.
ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον.
ὑπὲρ σεαυτοῦ μὴ φράσῃς ἐγκώμιον.
γῆ πάντα τίκτει καὶ πάλιν κομίζεται.
γέλως ἄκαιρος ἐν βροτοῖς δεινὸν κακόν.
μακάριος ὅστις μακαρίοις ὑπηρετεῖ.
ὦ παῖ, σιώπα, πόλλ' ἔχει σιγὴ καλά.
Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει.
κωφοῦ συνίημι, καὶ οὐ φωνοῦντος ἀκούω.
τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί.

—— ἵππος εὐγενὴς, κἂν ᾖ γέρων,
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν.

ἀνὴρ γὰρ, ὅστις ἥδεται λέγων ἀεὶ,
λελῆθεν αὑτὸν τοῖς ξυνοῦσιν ὢν βαρύς.

ἔνεστι γάρ τις καὶ λόγοισιν ἡδονὴ,
λήθην ὅταν ποιῶσι τῶν ὄντων κακῶν.

πρὸς ταῦτα κρύπτε μηδὲν, ὡς ὁ πάνθ' ὁρῶν
καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος.

Digitized by Google

τίκτει γὰρ οὐδὲν ἐσθλὸν εἰκαία σχολή·
θεὸς δὲ τοῖς ἀργοῖσιν οὐ παρίσταται.

ὡς τοῖς κακῶς πράσσουσιν ἡδὺ καὶ βραχὺν
χρόνον λαθέσθαι τῶν παρεστώτων κακῶν.

πάντ' ἐμπέφυκε τῷ μακρῷ γήρᾳ κακά,
νοῦς φρονοῦδος, ἔργ' ἀχρεῖα, φροντίδες κεναί.

οὐκ ἔστι γῆρας τῶν σοφῶν, ἐν οἷς ὁ νοῦς
θείᾳ πέφυκεν ἡμέρᾳ τεθραμμένος·
προμηθία γὰρ κέρδος ἀνθρώποις μέγα.

χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ, κἂν ἐν ἡμέρᾳ γνοίης μιᾷ.

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
τὰ δ' ἄλλ' ὁμοῖος· καὶ γένοι' ἂν οὐ κακός.

τὰ μὲν διδακτὰ μανθάνω, τὰ δ' εὑρετὰ
ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ᾐτησάμην.

τίς δ' οἶκος ἐν βροτοῖσιν ὠλβίσθη ποτε
γυναικὸς ἐσθλῆς χωρὶς, ὀγκωθεὶς χλιδῇ;

A. θεὸν δὲ ποῖον, εἰπέ μοι, νοητέον;
B. τὸν πάνθ' ὁρῶντα καὐτὸν οὐχ ὁρώμενον.

ἅπαντες ἐσμὲν ἐς τὸ νουθετεῖν σοφοὶ,
αὐτοὶ δ' ἁμαρτάνοντες οὐ γιγνώσκομεν.

μὴ τοῦτο βλέψῃς, εἰ νεώτερος λέγω,
ἀλλ' εἰ φρονούντων τοὺς λόγους ἀνδρῶν ἐρῶ.

καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς·
τὸ μὲν γὰρ ἔλεον, τὸ δ' ἐπιτίμησιν φέρει.

εὖ ἴσθ' ὅταν τις εὐσεβῶν θύῃ θεοῖς,
κἂν σμικρὰ θύῃ, τυγχάνει σωτηρίας.

ὅπου γὰρ οἱ φύσαντες ἠσσῶνται τέκνων,
οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις.

οὔτ' ἐκ χερὸς μεθέντα καρτερὸν λίθον
ῥᾷον κατασχεῖν, οὔτ' ἀπὸ γλώσσης λόγον.

Digitized by Google

ἅπας μὲν ἀὴρ αἰετῷ περάσιμος,
ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.
ὅστις δὲ τοὺς τεκόντας ἐν βίῳ σέβει,
οὗτος ἐστὶ καὶ ζῶν καὶ θανὼν θεοῖς φίλος.
θυγατὴρ ἐπίγαμος, κἂν ὅλως μηδὲν λαλῇ,
διὰ τοῦ σιωπᾶν πλεῖστα περὶ αὐτῆς λέγει.

EXTRACTS FROM HIEROCLES.

Σχολαστικῷ τινί τις ἀπαντήσας εἶπεν, 'Ὃν ἐπώλησάς μοι δοῦλον, ἀπέθανεν.' 'Μὰ τοὺς θεούς,' ἔφη, 'παρ' ἐμοὶ ὅτε ἦν, οὐδὲν τοιοῦτον ἐποίησεν.'

Σχυλαστικός τις καθ' ὕπνους ἦλον πεπατηκέναι δόξας, τὸν πόδα περιέδησεν. ὁ δὲ αὐτοῦ ἑταῖρος, πυθόμενος τὴν αἰτίαν καὶ γνοὺς 'Δικαίως,' ἔφη, 'μωροὶ καλούμεθα· διὰ τί γὰρ ἀνυπόδητος κοιμᾷ;'

Ἐπὶ δεῖπνον κληθείς τις οὐκ ἤσθιεν. ἐρωτήσαντος δέ τινος τῶν κεκλημένων 'Διὰ τί οὐκ ἐσθίεις;' 'Ἵνα μὴ,' ἔφη, 'τοῦ φαγεῖν ἕνεκα δόξω παρεῖναι.'

Ἀβδηρίτης τις κολυμβῶν παρὰ μικρὸν ἐπνίγη· ὤμοσε δὲ εἰς ὕδωρ μὴ εἰσιέναι, ἐὰν μὴ μάθῃ πρῶτον καλῶς κολυμβᾶν.

Σχολαστικῷ τινί τις ἀπαντήσας ἔφη 'Κύριε σχολαστικέ, καθ' ὕπνους σε ἰδὼν προσηγόρευσα.' 'Ὁ δὲ 'Μὰ τοὺς θεούς,' ἔφη, 'ἄσχολος ὢν οὐ προσεῖχον.'

Κυμαῖός τις ἐν τῷ κολυμβᾶν χειμῶνος γενομένου διὰ τὸ μὴ βραχῆναι εἰς τὸ βάθος κατέδυ.

Κυμαῖός τις μέλι ἐπώλει· ἐλθόντος δέ τινος καὶ γευσαμένου καὶ εἰπόντος ὅτι 'Πάνυ καλόν ἐστιν·' 'Εἰ μὴ γὰρ,' ἔφη, 'μῦς ἐνέπεσεν εἰς αὐτό, οὐκ ἂν ἐπώλουν.'

Ἀβδηρίτης τις κατ' ὄναρ χοιρίδιον ἐπώλει καὶ ἐζήτει δραχμὰς ἑκατόν. διδόντος δέ τινος πεντήκοντα, μὴ βουλόμενος λαβεῖν

Digitized by Google

διύπνισε. καμμύσας οὖν καὶ τὴν χεῖρα προτείνας, εἶπε, 'Δός μοι τὰς πεντήκοντα.'

Σχολαστικός τις ἐθελων ἰδεῖν εἰ πρέπει αὐτῷ κοιμᾶσθαι, καμμύσας ἐνωπτρίζετο.

Σχολαστικός τις ἰδὼν πολλοὺς στρουθοὺς ἐπὶ δένδρου ἑστῶτας, ἁπλώσας τὸν κόλπον ἔσεισε τὸ δένδρον ὡς ὑποδεξόμενος τοὺς στρουθούς.

Οὐκ ἔγνως ἐκεῖνον, ᾧ ὁ ἑταῖρος ἀποδημῶν ἔγραψεν ἵνα βιβλία αὐτῷ ἀγοράσαι; ὁ δὲ ἀμελήσας ἐπανελθόντι αὐτῷ ἀπαντήσας 'Τὴν περὶ τῶν βιβλίων ἐπιστολὴν,' ἔφη, 'ἣν ἀπέστειλας, οὐκ ἐδεξάμην.'

Σχολαστικοὶ δύο ὁμοῦ ἐβάδιζον· ἰδὼν οὖν ὁ ἕτερος αὐτῶν μέλαιναν ὄρνιν, ''Αδελφὲ,' φησὶν, 'ἴσως ταύτης ὁ ἀλεκτρύων ἀπέθανεν.'

Σχολαστικός τις ἀκούσας τινῶν εἰπόντων ὅτι ''Ο πώγων σου ἤδη ἔρχεται,' ἀπῆλθεν εἰς τὴν πύλην καὶ ἐξεδέχετο αὐτόν. Ἕτερος δὲ τὴν πρόφασιν ἐρωτήσας καὶ γνοὺς, 'Εἰκότως,' ἔφη, 'μωροὶ καλούμεθα· πόθεν γὰρ οἴσθα εἰ διὰ τῆς ἑτέρας πύλης οὐκ ἔρχεται;'

Σχολαστικός τις ἐθέλων τὸν ὄνον αὐτοῦ διδάξαι μὴ τρώγειν, οὐ παρέβαλεν αὐτῷ χόρτον. ἀποθανόντος δὲ τοῦ ὄνου λιμῷ ἔλεγε, 'Μεγάλα ἐζημιώθην· ὅτε γὰρ ἔμαθε μὴ τρώγειν, τότε ἀπέθανεν.'

Δύσκολόν τινά τις ἐζήτει. ὁ δὲ ἀπεκρίνατο 'Οὐκ εἰμὶ ὧδε.' Τοῦ δὲ γελάσαντος καὶ εἰπόντος 'Ψεύδει· τῆς γὰρ φωνῆς σου ἀκούω,' εἶπεν, 'ὦ κάθαρμα, εἰ μὲν ὁ δοῦλός μου εἶπεν, ἐπίστευσας ἂν αὐτῷ· ἐγὼ δέ σοι οὐ φαίνομαι ἀξιοπιστότερος ἐκείνου εἶναι;'

Ἐν Κύμῃ ἐπισήμου τινος κηδευομένου προσελθών τις ἠρώτα 'Τίς ὁ τεθνηκώς;' Κυμαῖος δέ τις ὑπεδείκνυε λέγων, ''Εκεῖνος ὁ ἐπὶ τῆς κλίνης ἀνακείμενος.'

Κυμαῖός τις ἐπ' ὄνου παρὰ κῆπον ὠχεῖτο. ἰδὼν δὲ κλάδον συκῆς ὑπερέχοντα, σύκων ὡραίων πεπληρωμένον, ἐπελάβετο τοῦ κλάδου.

Digitized by Google

Τοῦ δὲ ὄνου ὑπεκδραμόντος ἀπεκρεμάσθη, καὶ τοῦ γειτόνος ἐρωτήσαντος τί ἐκεῖ ποιεῖ κρεμάμενος, ἔλεγεν, 'Ἐκ τοῦ ὄνου πέπτωκα.'

Σχολαστικός τις περὶ κλίμακός τινος πυθόμενος ὅτι ἀναβαινόντων ἔχει βάθρα εἴκοσιν, ἐπύθετο εἰ καὶ καταβαινόντων τοσαῦτά ἐστιν.

Σχολαστικός τις ἀδελφοὺς δύο ἰδὼν, θαυμαζόντων τινῶν τὴν ὁμοιότητα αὐτῶν, 'Οὐχ οὕτως,' φησὶν, 'ὁμοῖός ἐστιν οὗτος ἐκείνῳ, ὡς ἐκεῖνος τούτῳ.'

Σχολαστικός τις, ποταμὸν βουλόμενος περᾶν, ἐπέβη ἐπὶ τὸ πλοῖον ἐφ' ἵππου καθήμενος. πυθομένου δέ τινος τὴν αἰτίαν, ἔφη σπουδάζειν.

MISCELLANEOUS EXTRACTS.

Λακεδαιμόνιοι τοῖς μὲν ξένοις ἐν ταῖς θεωρίαις ὑπὸ τῇ σκιᾷ τὰ βάθρα ἐτίθεσαν· αὐτοὶ δὲ οὐ ἔτυχεν ἑκαθέζοντο.

Τὸ μὲν τοῦ λύχνου φῶς μέχρις ἂν σβεσθῇ φαίνει καὶ τὴν αὐγὴν οὐκ ἀποβάλλει· ἡ δὲ ἔν σοι ἀλήθεια καὶ δικαιοσύνη καὶ σωφροσύνη προαποσβήσεται;

Μάρκος Ἀντώνινος ἤρετο ἑαυτὸν, 'Πόσοι μεθ' ὧν εἰσῆλθον εἰς τὸν κόσμον ἤδη παρεληλύθασιν;'

Ἀνίκητος εἶναι δυνήσει, ἐὰν εἰς μηδένα ἀγῶνα καταβαίνῃς ὃν οὐκ ἔστιν ἐπί σοι νικῆσαι.

Ὅστις, νέος ὤν, μουσῶν ἀμελεῖ, τόν τε παρελθόντα χρόνον ἀπολώλεκε, καὶ τὸν μέλλοντα τέθνηκε.

Ἀνάγκη τὸν ἀγαθὸν ποιητὴν, εἰ μέλλει περὶ ὧν ἂν ποιῇ καλῶς ποιήσειν, εἰδότα ποιεῖν.

Οὐκ ἂν τυραννεύειν ἐχθαιρόμενος ἐλοίμην, ἐξὸν ἐμοὶ ὑπὸ φίλων ἀγαπωμένῳ χρημάτων σπανίζειν.

Εἰ τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν ἦν τοῦ φρονεῖν σημεῖον, αἱ χελιδόνες ἦσαν ἂν ἡμῶν σωφρονέστεροι πολύ.

Digitized by Google

Εἰ οἱ ἄνθρωποί σε ὑπολάβοιεν πρὸς τοὺς γονεῖς ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.

Κρεῖττόν ἐστι ποιοῦντάς τι καὶ ἀμυνομένους τελευτῆσαι τὸν αἰῶνα, ἢ παρέχοντας ἡμᾶς αὐτοὺς τοῖς πολεμίοις αἴσχιστα διαφθαρῆναι.

Συμφέρει τοῖς πολίταις τὸν ἀσθενῆ παρὰ τοῦ πλουσίου δίκην, ἐὰν ἀδικῆται, δύνασθαι λαβεῖν.

Ἡδύ ἐστί σοι τὸ τῶν σῶν κινδύνων μεμνῆσθαι, ἀλλ' οὐχ οὕτως ἡδὺ τοῖς ἄλλοις τὸ περὶ τῶν σοὶ συμβεβηκότων ἀκούειν.

Ἐχθίστη ὀδύνη τῶν ἐν ἀνθρώποις ἐστὶν αὕτη, πυλλὰ φρονοῦντα μηδενὸς κρατεῖν.

Οὐδενὶ ὅτῳ οὐκ ἂν ἐπιτιμᾷη Διογένης, τὸ δὲ ἐπιτιμᾶν ῥᾴδιον.

Βοὸς μὲν ἔχοντες σῶμα, ἀνθρώπου δὲ γνώμην, οὐκ ἂν ἐδυνάμεθα ποιεῖν ἃ ἐβουλόμεθα.

Εἴ τις ἐθέλοι, ἅπαντα ποιῶν, κίνδυνον ἀποφεύγειν, οὐκ ἂν εὐδαίμων γένοιτο.

Μόνη ἴασις ἁμαρτίας, ἐάν τις ὁμολογῇ τε ἁμαρτάνων, καὶ δῆλος ᾖ μεταγιγνώσκων.

Πῶς ἂν κάλλιον καὶ εὐσεβέστερόν τις θεοὺς τιμῴη, ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν ;

Πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς πλήσιον εὐεργετῶν.

Ὁ ἐν Δελφοῖς θεὸς, ὅταν τις αὐτὸν ἐπερωτᾷ, πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται 'Νόμῳ πόλεως.'

Οὐκ ἂν ὁ τῷ ὄντι δίκαιος περιΐδοι τὴν δίκην ὑπὸ τῆς ἀδικίας ἡττωμένην.

Οὐκ ἔφη Ἄγις ὁ Ἀρχιδάμου τοὺς Λακεδαιμονίους ἐρωτᾶν 'Πόσοι εἰσὶν οἱ πολέμιοι ;' ἀλλὰ, 'Ποῦ εἰσίν ;'

Γάϊος Καῖσαρ τῶν τολμημάτων τὰ μεγάλα πράττειν ἔφη δεῖν ἀλλὰ μὴ βουλεύεσθαι.

Ἀξύνετοι ἀκούσαντες κωφοῖς ἐοίκασι· μαρτυρεῖ γὰρ ἡ φάτις παρόντας ἀπεῖναι.

Digitized by Google

Δεῖ στρατήγον, εἰ μέλλει πράξειν τὰ δεόντα, μηδέποτε παύσασθαι τοῖς πολεμίοις κακὰ ἐπιφέροντα.

'Εὖ ἴσθι, ὦ φίλε,' ἔφη ὁ Σωκράτης, 'ὅτι οὔτ' ἐν πολέμῳ οὔτ' ἐν δίκῃ οὐδένα δεῖ τοῦτο μηχανᾶσθαι ὅπως ἀποφεύξεται, πᾶν ποιῶν, θάνατον.'

Τίς τὸν Ἡρακλῆ οὐκ οἶδεν, καὶ τοὺς δώδεκα πόνους, οὓς, ὑπ' Εὐρυσθέως κελευσθεὶς, ἐποίησεν;

Προείλετο μᾶλλον ὁ Σωκράτης τοῖς νόμοις ἐμμένων ἀποθανεῖν, ἢ παρανομῶν ζῆν.

Κόπρῳ χρυσὸς ἔοικεν, ἅτε ἄχρηστος ὢν ἐὰν μὴ πανταχοῦ στορεσθῇ.

Γελοῖόν ἐστι τὴν μὲν ἰδίαν κακίαν μὴ φεύγειν, ὃ καὶ δυνατόν ἐστι· τὴν δὲ τῶν ἄλλων φεύγειν, ὅπερ ἀδύνατον.

Χαρίεν ἦν τὸ ῥηθὲν ὑπὸ τοῦ ἱπποκόμου ὡς οὐδὲν οὕτω πιαίνει τὸν ἵππον ὡς βασιλέως ὀφθαλμός.

Ὅταν ἀναγκασθῇ τις δυοῖν κακοῖν αἱρεῖσθαι, οὐδεὶς τὸ μεῖζον αἱρήσεται, ἐξὸν αἱρεῖσθαι τὸ ἔλαττον.

Διὰ παντὸς τοῦ βίου οὕτω τὴν δικαιοσύνην σέβου, ὥστε ἀληθεστέρους εἶναι τοὺς σοὺς λόγους ἢ τοὺς τῶν ἄλλων ὅρκους.

Ὀξύτερον δάκνει τὴν καρδίαν τὰ τῶν φίλων ἀχάριστα, ἢ ὁ τῆς ὄφεως ὀδοὺς τὸ σῶμα.

Πρῶτος τῶν Ἑλλήνων Πυθαγόρας εἶπεν ὅτι τὸ μὲν σῶμα τεθνήξεται, ἡ δὲ ψυχὴ οἰχήσεται ἀθάνατος καὶ ἀγήρως.

Τῶν προτέρων πόνων ἡδέως μεμνήμεθα, τῶν δὲ ἡδονῶν πολλάκις λυπηρὰ ἐγένετο ἡ μνήμη.

Θεὸς οὐδενὶ ἔοικε· διόπερ αὐτὸν οὐδεὶς ἐκμαθεῖν ἐξ εἰκόνος δύναται.

Ὅσαι ἐν ἀνθρώπῳ ἀρεταὶ λέγονται, σκοπούμενος εὑρήσεις πάσας μαθήσει τε καὶ μελέτῃ αὐξανομένας.

Ὥσπερ διὰ τῶν ὀφθαλμῶν γίγνεται ἡ ὄψις τοῖς ἀνθρώποις, οὕτω καὶ διὰ λόγου ἡ μάθησις.

Digitized by Google

Δύσκολόν τινά τις ἠρώτα. 'Ποῦ μένεις;' ὁ δὲ εἶπεν, ''Εκεῖθεν μεταβαίνω.'

'Ο Σωκράτης ἔλεγε. 'Τί ἐθέλετε; λογικῶν ψυχὰς ἐθέλετε ἔχειν, ἢ ἀλόγων;' 'Λογικῶν.' 'Τίνων λογικῶν; ὑγιῶν ἢ φαυλῶν;' ''Υγιῶν.' 'Τί οὖν οὐ ζητεῖτε;' ''Οτι ἔχομεν.' 'Τί οὖν μάχεσθε καὶ διαφέρεσθε;'

Πάντων μάλιστα δεῖ τὴν μνήμην τῶν παίδων ἀσκεῖν. τῆς γὰρ παιδείας ταμιεῖόν ἐστιν ἡ Μνήμη. ὥστε τὴν Μνημοσύνην μητέρα τῶν Μουσῶν μυθολογοῦντες ὠνόμασαν.

Σωκράτης πρὸς τὸν εἰπόντα 'Κακῶς ἐκεῖνός σε λέγει,' 'Καλῶς γὰρ,' ἔφη, 'λέγειν οὐκ ἔμαθεν.'

'Ηράκλειτος ἔλεγεν ὅτι οὐδέποτε οὐδὲν ἕστηκεν, ἀλλὰ ἀεὶ πάντα κινεῖται καὶ ῥεῖ.

Κυμαῖός τις οἰκίαν πωλῶν, λίθον ἐξ αὐτῆς ἐκβαλὼν εἰς δεῖγμα περιέφερεν.

''Ελεγεν ὁ 'Αντιφάνης ὅτι 'Σφόδρα ἐστιν ἡμῶν ὁ βίος οἴνῳ προσφερής· ὅταν γὰρ ᾖ μικρὸν τὸ λοιπὸν, ὄξος γίγνεται.'

Κῦρος κατεστρέψατο πάντα τὰ ἔθνη, ὅσα Συρίαν ἐκβάντι οἰκεῖ μέχρι ἐρυθρᾶς θαλάττης.

'Ενίοις μὲν πάνυ ὀλίγα ἀρκεῖ, ἐνίοις δὲ καὶ πάνυ πολλὰ οὐχ ἱκανά ἐστιν.

'Επίδαμνός ἐστι πόλις ἐν δεξίᾳ εἰσπλέοντι τὸν 'Ιόνιον κόλπον, οἱ δὲ 'Ρωμαῖοι δείσαντες ὀνομάζουσι Δυρράχιον.

Γάϊος Καῖσαρ, Φαρνάκην τὸν Ποντικὸν ἐξ ἐφόδου νικήσας, πρὸς τοὺς φίλους ἔγραψεν, ''Ηλθον, εἶδον, ἐνίκησα.'

'Διὰ τί ὁ ὄνος ἀκάνθας ἥδεται ἐσθίων;' ''Οτι ὄνος πέφυκεν.

Κατὰ τὸν 'Αγησίλαον οἱ τὴν 'Ασίαν κατοικοῦντες ἐλεύθεροι μὲν ὄντες κακοί εἰσι, δουλοὶ δὲ ὄντες ἀγαθοί.

Τὸν ἄρχοντα τριῶν δεῖ μνήμην ἔχειν· πρῶτον μὲν, ὅτι ἄνθρωπός ἐστι· δεύτερον δὲ, ὅτι κατὰ νόμον ἄρχει· τρίτον, ὅτι οὐκ ἀεὶ ἄρχει.

Digitized by Google

Ἐάν τίς σοι κάμνῃ τῶν οἰκετῶν, δεῖ σε παρακαλεῖν τοὺς ἰατροὺς ἵνα μὴ ἀποθάνῃ.

Μὴ σὺ τῆς μητρός τι παραμέλει μή σε καὶ οἱ θεοὶ οὐκ-ἐθέλωσιν εὖ ποιεῖν.

Τὸ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι ἐστὶν ἃ οὐκ οἶδεν.

Οὐ μόνον τὰ μεγάλα, ἀλλὰ καὶ τὰ μικρὰ πειρῶμαι ἀεὶ ἀπὸ θεῶν ἄρχεσθαι.

Αἰσχρόν ἐστιν ἐλπίζειν μὲν πάντα καλῶς ἕξειν, ἐπικουρεῖν δὲ μηδὲν τοῖς τὰ ἄδικα πάσχουσιν.

Ἀπέφυγον οἱ βόες φοβούμενοι, φεύγοντες δὲ ἐφόβουν τοὺς βατράχους.

Ῥᾴδιον μὲν τὸ ἀδελφὸν ἀδελφῷ ἐπιτιμᾶν, καλὸν δὲ τὸ καὶ τῷ ἐχθρῷ συγγνῶναι.

Παρεκάλει ὁ Σωκράτης τοὺς νεανίας ἐπιμελεῖσθαι τοῦ ὡς φρονιμωτάτους εἶναι καὶ ὠφελιμωτάτους.

Δῆλοί εἰσιν οἱ πολλοὶ προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

Οἱ τοιοῦτοι ἄνθρωποι χρησιμώτερον τὰ χρήματα νομίζουσιν ἢ ἀδελφούς.

Τὸ μὲν τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινε, τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἡ φύσις ἀπένειμεν.

Εἰ Σωκράτης ᾤετο δεῖν ἅπαντα ποιεῖν καὶ λέγειν ὥστε ἀποφυγεῖν θάνατον, ῥᾳδίως ἂν ἔπεισεν τοὺς δικαστάς.

Ἐκινδύνευσας ἂν ἀποθανεῖν ὑπὸ τῶν βαρβάρων, εἰ μὴ διὰ τῆς ἰατρικῆς ἦν ἐκέκτησο χρήσιμον αὐτοῖς σαυτὸν πάρεσχες.

Ἐάν τίς σοι ἀπαγγείλῃ ὅτι 'ὁ δεῖνά σε κακῶς λέγει,' μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλ' ἀποκρίνου ὅτι 'Εἰ μὴ ἠγνόει τὰ ἄλλα προσόντα μοι κακά, οὐκ ἂν ταῦτα μόνα ἔλεγεν.'

Βουλεύσας ποτὲ Σωκράτης, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγοὺς μιᾷ ψήφῳ ἀποκτεῖναι πάντας, οὐκ ἠθέλησεν ἐπιψηφισαι.

Digitized by Google

Βασιλεὺς αἱρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἑλόμενοι δι' αὐτὸν εὖ πράττωσιν.

Οὕτω τινὲς εὐπειθεῖς εἰσὶν ὥστε, πρὶν εἰδέναι τὸ προσταττόμενον, πρότερον πείθονται.

Τί ἂν ποιοῦντες ἀναλάβοιεν οἱ τοσοῦτον ἤδη χρόνον δεδουλωμένοι τὴν τῶν προγόνων ἀρετήν;

Μήτε παῖδας περὶ πλείονος ποιοῦ, μήτε τὸ ζῆν, μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου.

Οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν οὔτε λέγοντος ἤκουσεν.

Οἱ μὲν δυνατοὶ πολλάκις ὑπὸ τῶν ἀδυνάτων μισοῦνται· λυπρὰ γὰρ, ὡς Εὐριπίδης λέγει, τὰ κρείσσονα.

Σειρῆνες τοὺς ἀνθρώπους ἐπᾴδουσαι κατεῖχον ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν.

Ὁ μὲν τὸ σῶμα νοσῶν ἰατροῦ δεῖται, ὁ δὲ τὴν ψυχὴν φίλου. εὔνους γὰρ φίλος λύπην ἐπίσταται θεραπεύειν.

Οὐδεὶς ὅστις οὐκ ἂν ταῦτα καὶ μείζω τούτων ὑπὲρ τῶν παίδων αὐτοῦ ἑκὼν ποιήσειεν.

Ἀνταλκίδας πρὸς Ἀθηναῖον εἰπόντα "Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν," "Ἡμεῖς δὲ," ἔφη, "οὐδέποτε ὑμᾶς ἀπὸ τοῦ Εὐρώτα."

Ὑν Αἰγύπτιοι μιαρὸν ἡγηνται θηρίον εἶναι, καὶ ἐάν τις αὐτῶν ψαύσῃ ὑὸς, αὐτοῖς ἱματίοις ἀπέβαψεν ἑαυτὸν βὰς ἐπὶ ποταμόν.

Πάντας νόμους δεῖ θέσθαι πρὸ τῶν ἀδικημάτων, ἐπ' ἀδήλοις μὲν τοῖς ἀδικήσουσιν, ἀδήλοις δὲ τοῖς ἀδικησομένοις.

Οὐκ ἂν τοῖς χρηστοῖς οἱ πονηροί ποτε φίλοι γένοιντο· πῶς γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσιν φίλοι γένοιντ' ἄν;

"Εὖ ἴσθι," ἔφη ὁ Σωκράτης, "ὅτι τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές ἐστιν, ἀλλὰ καὶ κακόν τι ἐμπυιεῖ ταῖς ψυχαῖς."

Ἀριστοτέλης, ἐρωτηθεὶς τί ποτ' αὐτῷ περιγέγονεν ἐκ τῆς

Digitized by Google

σοφίας, ἔφη, τὸ ἑκόντα ποιεῖν ἃ πολλοὶ διὰ τὸν ἀπὸ τῶν νόμων φόβον ποιοῦσιν.

Σωκράτης, Γοργίου ἐρωτήσαντος αὐτὸν ἣν ἔχει περὶ τοῦ μεγάλου βασιλέως ὑπόληψιν, καὶ εἰ νομίζει τοῦτον εὐδαίμονα εἶναι, 'Οὐκ οἶδα,' ἔφη, 'πῶς ἀρετῆς καὶ παιδείας ἔχει.'

Εἰσὶν οἱ χρημάτων μὲν κτήσεως πέρι πᾶσαν ποιοῦνται σπουδὴν, τῶν δὲ υἱέων, οἷς ταῦτα καταλείψουσιν, μικρὰ φροντίζουσιν. Τί δ' ἄλλο οἱ τοιοῦτοι τῷ ὄντι ποιοῦσιν ἢ τοῦ μὲν ὑποδήματος φροντίζουσιν, τοῦ δὲ ποδὸς ὀλιγώρως ἔχουσιν;

Διογένης ἔφη τῶν ἀνθρώπων ἐνίους τὰ δέοντα λέγοντας ἑαυτῶν οὐκ ἀκούειν, ὥσπερ καὶ τὰς λύρας καλὸν φθεγγομένας οὐκ αἰσθάνεσθαι.

Οἱ Αἰγυπτίων βασιλεῖς κατὰ νόμον ἑαυτῶν τοὺς δικαστὰς πάλαι ἐξώρκιζον, ὅτι κἂν βασιλεύς τι προσάξῃ κρῖναι τῶν μὴ δικαίων, οὐ κρινοῦσιν.

Διὰ τοῦτο ὦτα μὲν δύο ἔχομεν, στόμα δὲ ἕν, ἵνα πλείω μὲν ἀκούωμεν, ἧττω δὲ λέγωμεν.

Δημοσθένης ἐρωτηθεὶς, 'Πῶς τῆς ῥητορικῆς περιεγένου;' 'Πλέον,' ἔφη, 'ἔλαιον οἴνου δαπανήσας.'

Ἀγησίλαος, κάλαμον περιβὰς, ἵππευε μετὰ τοῦ υἱοῦ παιδὸς ὄντος, καὶ πρὸς τὸν γελάσαντα εἶπε, 'Νῦν μὲν σιώπα· ὅταν δὲ γένῃ πατὴρ, αὐτὸς τότε ἐξ-ερεῖς.'

Εὐριπίδης εὐδοκίμησεν ἐν θεάτρῳ εἰπὼν

'Τί δ' αἰσχρὸν, ἢν μὴ τοῖσι χρωμένοις δοκῇ;'

καὶ Πλάτων ἐντυχὼν αὐτῷ, 'ὦ Εὐριπίδη,' ἔφη,

'Αἰσχρὸν τό γ' αἰσχρὸν, κἂν δοκῇ, κἂν μὴ δοκῇ.'

Ἰατρός τις ἐρωτηθεὶς ὑπό τινος νοσοῦντος, 'Τί δεῖ με ποιεῖν; ἀνακεῖσθαι γὰρ οὐ δύναμαι, οὐδὲ ἑστάναι, οὐδὲ καθῆσθαι.' 'Οὐδέν σοι,' ἔφη, 'λείπει ἢ κρεμασθῆναι.'

Κάμηλον ἵππος φοβεῖται καὶ οὐκ ἀνέχεται οὔτε τὴν ἰδέαν αὐτῆς ὁρῶν οὔτε τὴν ὀσμὴν ὀσφραινόμενος.

Ὅποτε ὁ Ἀλκιβιάδης τῷ Σωκράτει συνεγίγνετο, ὑπὲρ ὧν ἡμάρτανεν ἐλεγχόμενος ἤχθετο.

Digitized by Google

Ἐλπὶς ἀρετῆς ὁ Θεὸς, οὐ δειλίας πρόφασις· ἀλλ' οἱ Ἰουδαῖοι, σαββάτων ὄντων, ἐν ἀγνάπτοις καθεζόμενοι, τῶν πολεμίων κλίμακα προστιθέντων καὶ τὰ τείχη καταλαμβανόντων οὐκ ἀνέστησαν, ἀλλ' ἔμειναν ὥσπερ ἐν σαγήνῃ μιᾷ τῇ δεισιδαιμονίᾳ συνδεδεμένοι.

Ἄγις ὁ βασιλεὺς, πυνθανομένου τινὸς, 'Πόσοι εἰσὶν οἱ Λακεδαιμόνιοι;' 'Πολλοί σοι,' ἔφη, 'δόξουσιν, ἐὰν αὐτοὺς ἴδῃς μαχομένους.'

Ἀγησίλαος περὶ ἀνδρείας καὶ δικαιοσύνης ἐρωτηθεὶς, 'Ποτέρα βελτίων;' 'Οὐδὲν ἀνδρείας,' ἔφη, 'χρήζομεν, ἐὰν πάντες ὦμεν δίκαιοι.'

Πελοπίδας τῆς γυναικὸς ἐξιόντος αὐτοῦ ἐπὶ μαχὴν δεομένης σώζειν ἑαυτὸν, '"Αλλοις,' ἔφη, 'δεῖ ταῦτα παραινεῖν, ἄρχοντι δὲ καὶ στρατηγῷ σώζειν τοὺς πολίτας.'

Καῖσαρ ὁ πρῶτος ἐπικληθεὶς Σεβαστὸς νέους τινὰς θορυβοῦντας καταστεῖλαι βουλόμενος, ὡς οὐ προσεῖχον ἀλλ' ἐθορύβουν 'Ἀκούσατε,' ἔφη, 'νέοι γέροντος οὗ νέου γέροντες ἤκουον.'

Ἑτέρα ἵππου ἡδονὴ καὶ κυνὸς καὶ ἀνθρώπου· καθάπερ Ἡράκλειτός φησιν ὄνον ἀκάνθας ἂν ἑλέσθαι μᾶλλον ἢ χρυσόν· ἥδιον γὰρ χρυσοῦ ἡ τροφὴ ὄνοις.

Ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο τοῖς ἁμαρτάνουσι ζημία, θάνατος.

Θουκυδίδης Ἀθηναίοις ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους.

Ἀρχύτας ὁ Ταραντῖνος, ἐπανελθὼν ἀπὸ τοῦ πολέμου, καὶ γῆν καταλαβὼν κεχερσωμένην, τὸν ἐπίτροπον αὐτῆς ἐκάλεσεν, καὶ '"Ωμωξας ἄν,' ἔφη, 'εἰ μὴ λίαν ὠργιζόμην.'

Ὅποτε Ἀγησίλαος ὁ μέγας ψεγόντων ἢ ἐπαινούντων τινῶν ἀκούοι, οὐχ ἧττον ᾤετο δεῖν καταμανθάνειν τοὺς τῶν λεγόντων τρόπους, ἢ περὶ ὧν λέγοιεν.

Ἀγησίλαος ἐρωτηθεὶς διὰ τί ἀτείχιστος εἴη ἡ Σπάρτη, 'Οὐ λίθοις δεῖ καὶ ξύλοις τετειχίσθαι τὰς πόλεις,' ἔφη, 'ταῖς δὲ τῶν ἐνοικούντων ἀρεταῖς.'

Digitized by Google

Φίλιππος γενόμενος κριτὴς δυοῖν πονηροῖν ἐκέλευε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

Τὰ μὲν πονηρὰ ἀνθρώπια οὐκ ἂν μᾶλλον ἕλοις, ἢ εἰ διδοίης τι· τοὺς δὲ καλοὺς κἀγαθοὺς ἀνθρώπους, προσφιλῶς χρώμενος, μάλιστ' ἂν κατεργάσαιο.

Ἐὰν μέν τις τὸν ἀδικήσαντα ἀδικήσῃ, τί μεῖζον ἢ κατὰ τὸν ἐχθρὸν αὐτὸν ἐποίησε; συγγνοὺς δὲ τῷ ἀδικήσαντι τὴν ἀδικίαν βασιλικόν τι ἐποίησε· βασιλέως γάρ ἐστι τὸ συγγνῶναι.

Ἄφυοῦς ἐστὶ σημεῖον, τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα· οἷον ἐπὶ πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν. Ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον, περὶ δὲ τὴν γνώμην ἡ πᾶσα ἔστω, ἐπιμέλεια.

Ὅταν τι, διαγνὼς ὅτι ποιητέον ἐστὶ, ποιῇς, μηδέποτε φύγῃς ὀφθῆναι ποιῶν αὐτὸ, κἂν ἀλλοῖόν τι οἱ πολλοὶ μέλλωσι περὶ αὐτοῦ ὑπολήψεσθαι. Εἰ μὲν γὰρ οὐκ ὀρθῶς ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὀρθῶς, τί φοβεῖ τοὺς ἐπιπλήξοντας οὐκ ὀρθῶς;

Πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητὴν, τήνδ' ἀφόρητον. Ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε, ὅτι ἀδικεῖ· αὕτη γὰρ ἡ λαβὴ αὐτοῦ ἐστὶν οὐ φορητή. Ἀλλὰ ἐκεῖθεν μᾶλλον λάμβανε, ὅτι ἀδελφός ἐστιν, ἢ ὅτι σύντροφος· καὶ λήψει αὐτὸ καθ' ὃ φορητόν ἐστιν.

Ὅποτε Σωκράτης τινὰ ἴδοι ἐπὶ πλούτῳ μέγα φρονοῦντα, καὶ νομίζοντα οὐδὲν προσδεῖσθαι παιδείας, ἐφρένου αὐτὸν, λέγων ὅτι μῶρός ἐστιν εἴ τις οἴεται, μὴ μαθὼν, τά τε ὠφέλιμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγνώσεσθαι.

Μηδέποτε ἐπὶ μηδενὸς εἴπῃς ὅτι, 'Ἀπώλεσα αὐτὸ,' ἀλλ' ὅτι 'Ἀπέδωκα.' Τὸ παιδίον ἀπέθανεν; Ἀπεδόθη. Τὸ χωρίον ἀφῃρέθη; Οὔκουν καὶ τοῦτο ἀπεδόθη; Ἀλλὰ γὰρ κακὸς ὁ ἀφελόμενος; Τί δέ σοι μέλει διὰ τίνος σε ὁ δοὺς ὃ ἔδωκεν ἀπῄτησεν; μέχρι δὲ ἂν διδῷ, ὡς ἀλλοτρίου αὐτοῦ (ὄντος) ἐπιμέλου, ὡς τοῦ πανδοκείου οἱ παριόντες.

Σωκράτης, λακτίσαντος αὐτὸν νεανίου τινος καθ' ὕβριν, τοὺς ἀμφ' αὐτὸν ὁρῶν ἀγανακτοῦντας καὶ ἐθέλοντας διώκειν, 'Ἆρα,'

Digitized by Google

ἔφη, 'καὶ εἴ με ὄνος ἐλάκτισεν, ἀντιλακτίσαι τοῦτον ἠξιώσατε ἄν;' Οὐ μὴν ἐκεῖνός γε χαίρων ἀπήλλαξεν, πάντων δὲ αὐτὸν ὀνειδιζόντων καὶ λακτιστὴν ἀποκαλούντων ἀπήγξατο.

'Οἱ μὲν τραγῳδοποιοί τε καὶ Πίνδαρος,' ἔφη Πλάτων, '*Ἀπόλλωνος μέν φασιν Ἀσκληπιὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον ἄνδρα, θανάσιμον ἤδη ὄντα, ἰάσασθαι, ὅθεν δὴ καὶ κεραυνωθῆναι αὐτόν. Ἡμεῖς δὲ οὐ πειθόμεθα αὐτοῖς ἀμφότερα, ἀλλ' εἰ μὲν θεοῦ ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής· εἰ δὲ αἰσχροκερδής, οὐκ ἦν θεοῦ.*'

'Ο *τύραννος ταῖς μὲν πρώταις ἡμέραις προσγελᾷ τε καὶ ἀσπάζεται πάντας καὶ οὔτε τύραννός φησιν εἶναι, ὑπισχνεῖταί τε πολλὰ καὶ ἰδίᾳ καὶ δημοσίᾳ, χρέων τε ἠλευθέρωσε, καὶ γῆν διένειμε δήμῳ τε καὶ τοῖς περὶ ἑαυτὸν, καὶ πᾶσιν ἵλεώς τε καὶ πρᾷος εἶναι προσποιεῖται.*

Ἕως ἂν σώζηται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην καὶ πάντ' ἄνδρα ἑξῆς προθύμους εἶναι· ἐπειδὰν δὲ ἡ θάλαττα ὑπέρσχῃ, μάταιος ἡ σπουδή.

Θαλῆς ὁ φιλόσοφος εἶπεν· πρεσβύτατον τῶν ὄντων ὁ θεὸς, ἀγέννητος γάρ· κάλλιστον ὁ κόσμος, ποίημα γὰρ θεοῦ· μέγιστον ὁ τόπος, πάντα γὰρ χωρεῖ· τάχιστον ὁ νοῦς, διὰ παντὸς γὰρ τρέχει· ἰσχυρότατον ἡ ἀνάγκη, κρατεῖ γὰρ πάντα· σοφώτατον ὁ χρόνος, ἀνευρίσκει γὰρ πάντα.

Runners in the Race-course.

Οἱ μὲν τῶν δρομέων τὸ μὲν πρῶτον ἀποπηδῶσι, τελευτῶντες δὲ καταγέλαστοι γίγνονται τὰ ὦτα ἐπὶ τῶν ὤμων ἔχοντες καὶ ἀστεφάνωτοι ἀποτρέχοντες· οἱ δὲ τῇ ἀληθείᾳ δρομικοὶ εἰς τέλος ἐλθόντες τά τε ἆθλα λαμβάνουσι καὶ στεφανοῦνται.

The Palinode.

Τῶν ὀμμάτων ἐστερήθη Στησίχορος ὁ ποιητὴς διὰ τὴν Ἑλένης κακηγορίαν, ἀλλ' ἅτε μουσικὸς ὢν ἔγνω τὴν αἰτίαν, εὐθὺς δὲ

Digitized by Google

ἐποίησεν 'οὐκ ἔστ' ἔτυμος λόγος οὗτος.' Καὶ ποιήσας δὴ πᾶσαν τὴν καλουμένην παλινῳδίαν παραχρῆμα ἀνέβλεψεν.

Χαλεπὰ τὰ καλά.

Χωρῶμεν ἤδη, παῖδες, εἰς τὰ τῶν θεῶν
διδασκαλεῖα, μουσικῆς παιδεύματα.
προσλαμβάνειν δὲ δεῖ καθ' ἡμέραν ἀεὶ
ἕως ἂν ἐξῇ μανθάνειν βελτίονα.
παῖς δ' ὢν κακὸν μὲν δρᾶν τι προῖκ' ἐπίσταται
αὐτὸς παρ' αὐτοῦ μανθάνων ἄνευ πόνου.
τὰ χρηστὰ δ', οὐδ' ἢν τὸν διδάσκαλον λάβῃ,
ἐμνημόνευσεν, ἀλλὰ κέκτηται μόλις.

Physician, heal Thyself.

Τὸ μὲν παραινέσαι ῥᾴδιον, χαλεπὸν δὲ τὸ αὐτὸν ποιεῖν. οἶδα γὰρ τοὺς ἰατροὺς σφόδρα εὖ λαλοῦντας περὶ ἐγκρατείας τοῖς νοσοῦσιν, εἶτα, ὅταν αὐτοὶ ὑπὸ νόσου ληφθῶσιν, αὐτοὺς πάντα ποιοῦντας ἃ τότε οὐκ εἴων.

The Two Wallets.

Αἴσωπος ἔφη δύο πήρας ἕκαστον ἡμῶν φέρειν, τὴν μὲν ἔμπροσθεν, τὴν δὲ ὄπισθεν. Καὶ εἰς μὲν τὴν ἔμπροσθεν ἀποτιθέναι ἡμᾶς τὰ τῶν ἄλλων ἁμαρτήματα, εἰς δὲ τὴν ὄπισθεν τὰ ἡμέτερα, διὸ οὐδὲ καθορῶμεν αὐτά.

Economy.

Διογένης θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον ἐξέρριψε τῆς πήρας τὴν κοτύλην εἰπών· 'Παιδίον με νενίκηκεν εὐτελείᾳ.'

A Greek Pun.

'Αντισθένης πρὸς μειράκιόν τι, μέλλον φοιτᾶν αὐτῷ καὶ πυθόμενον, τίνων αὐτῷ δεῖ, 'Βιβλιαρίου,' ἔφη, 'καινοῦ καὶ γραφείου καινοῦ, καὶ πινακιδίου καινοῦ,' τὸν νοῦν παρεμφαίνων.

Digitized by Google

Medical Science in Babylon.

Τοῖς δὲ Βαβυλωνίοις καθέστηκεν ὁ νόμος ὅδε· τοὺς κάμνοντας ἐς τὴν ἀγορὰν ἐκφοροῦσιν, οὐ γὰρ δὴ χρῶνται ἰατροῖς. προσιόντες μὲν οὖν πρὸς τὸν κάμνοντα συμβουλεύονται περὶ τῆς νόσου, εἴ τις καὶ αὐτὸς τοιοῦτο ἔπαθεν, ὁποῖον ἔχει ὁ κάμνων, ἢ εἶ τινα ἄλλον εἶδεν οὕτω παθόντα. συμβουλευσάμενοι δὲ παραινοῦσιν ἅττα ἕκαστος ποιήσας ἐξέφυγεν τὴν νόσον ἢ ἄλλον ἔγνω ἐκφυγόντα. σιγῇ δὲ παρεξελθεῖν τὸν κάμνοντα οὐδενὶ ἔξεστιν.

The Dog's Defence.

Ὅτε φωνήεντα ἦν τὰ ζῷα, φασὶ τὴν ὖν πρὸς τὸν δεσπότην εἰπεῖν, 'Θαυμαστὸν ποιεῖς ὃς ἡμῖν μὲν, ταῖς ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις, οὐδὲν δίδως, ὅ τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν· τῷ δὲ κυνὶ, ὃς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως οὗπερ αὐτὸς ἔχεις σίτου.'

Τὸν κύνα οὖν ἀκούσαντά φασιν εἰπεῖν, 'Ναὶ, μὰ Δία· ἐγὼ γάρ εἰμι ὁ σώζων ὑμᾶς ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι, μήτε ὑπὸ λύκων ἁρπάζεσθαι· ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ φυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι μὴ ἀπόλησθε.'

Οὕτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι.

Birth and Death among the Trausi.

Τὰ μὲν ἄλλα πάντα οἱ Τραυσοὶ τοῖς ἄλλοις Θρᾷξιν ὁμοῖοί εἰσιν· κατὰ δὲ τὸν γενόμενον καὶ τὸν ἀπογενόμενον τοιάδε ποιοῦσιν· τὸν μὲν γενόμενον κύκλῳ καθιζόμενοι οἱ προσήκοντες ὀλοφύρονται, διηγούμενοι πάντα τὰ ἀνθρώπεια πάθη, ὅσα δεῖ αὐτὸν πάσχειν· τὸν δὲ ἀπογενόμενον παίζοντές τε καὶ ἡδόμενοι γῇ κρύπτουσιν, λέγοντες ὅτι μυρίων κακῶν ἐξαπαλλαχθεὶς ἔστιν ἐν πάσῃ εὐδαιμονίᾳ.

Star-gazing.

Θαλῆν, τὸν φιλόσοφον, ἀστρονομοῦντά ποτε καὶ ἄνω βλέποντα, πεσόντα εἰς φρέαρ, Θρᾳττά τις ἐμμελὴς καὶ χαρίεσσα θεραπαινὶς

Digitized by Google

ἀποσκῶψαι λέγεται, ὡς τὰ μὲν ἐν οὐρανῷ προθυμοῖτο εἰδέναι, τὰ δ' ἔμπροσθεν αὐτοῦ καὶ παρὰ πόδας λανθάνοι αὐτόν. ταὐτὸν δὲ ἀρκεῖ σκῶμμα ἐπὶ πάντας ὅσοι ἐν φιλοσοφίᾳ διάγουσιν.

THE MYSTERIOUS CASK.

Ἄνθρωπός τις Ἀμιναίαν ἔχων ἐσφράγισεν αὐτήν. Τοῦ δὲ δούλου κάτωθεν τρήσαντος καὶ τὸν οἶνον ὑφαιροῦντος, ἐθαύμαζεν ὅτι, τῶν σημάντρων σώων ὄντων, ὁ οἶνος ἀεὶ ἐλαττοῦται. εἰπόντος δὲ ἑτέρου τινὸς τῶν δούλων, 'Ὅρα μὴ κάτωθεν ἀφῃρέθη,' 'Ἀμαθέστατε,' ἔφη, 'οὐ τὸ κάτωθεν λείπει, ἀλλὰ τὸ ἄνωθεν μέρος.'

THE LAKE DWELLERS OF PRASIAS.

Ἴκρια ἐπὶ σταυρῶν ὑψηλῶν ἐζευγμένα ἐν μέσῃ ἕστηκε τῇ λίμνῃ, εἴσοδον ἐκ τῆς ἠπείρου στενὴν ἔχοντα μιᾷ γεφύρᾳ. τὸ μὲν οὖν πρῶτον τοὺς σταυροὺς ἔστησαν κοινῇ πάντες οἱ πολῖται, ἔπειτα δὲ καθ' ἑκάστην γυναῖκα ὁ γαμῶν τρεῖς σταυροὺς ὑφίστησιν· γαμεῖ δὲ ἕκαστος συχνὰς γυναῖκας. οἰκοῦντες δὲ ἐπὶ τῶν ἰκρίων κρατοῦσιν ἰδίᾳ ἕκαστος τῆς καλύβης ἐν ᾗ διαιτᾶται καὶ θύρας καταρρακτῆς διὰ τῶν ἰκρίων κάτω φερούσης ἐς τὴν λίμνην. τὰ δὲ νήπια παιδία δέουσι τοῦ ποδὸς σπάρτῳ δειμαίνοντες μὴ κατακυλισθῇ. τοῖς δὲ ἵπποις καὶ τοῖς ὑποζυγίοις χόρτον παρέχουσιν ἰχθύας· τοσοῦτοι γάρ εἰσι τῷ ἀριθμῷ ὥστε ὅταν διὰ τῆς θύρας τῆς καταρρακτῆς καθίῃ τις σπυρίδα, οὐ πολὺν δὴ χρόνον ἐπισχὼν, ἀνασπᾷ πλήρη ἰχθύων.

THE CROWN OF WILD OLIVE.

Ἦκόν δέ τινες αὐτόμολοι ἀπ' Ἀρκαδίας· οἱ δὲ Πέρσαι ἄγοντες τούτους ἐς ὄψιν βασιλέως ἐπυνθάνοντο περὶ τῶν Ἑλλήνων ἃ ποιοῦσιν· οἱ δὲ ἔλεγον ὡς Ὀλύμπια ἄγουσιν καὶ θεωροῦσιν ἀγῶνα γυμνικὸν καὶ ἱππικόν. ἐρωτώντων δὲ αὖθις τῶν Περσῶν, ὅ τι εἴη τὸ ἆθλον προκείμενον περὶ οὗ ἀγωνίζονται, οἱ Ἀρκάδιοι εἶπον 'Τῆς ἐλαίας τὸν διδόμενον στέφανον.'

Ἐνταῦθα εἰπὼν γνώμην γενναιοτάτην Τριτανταίχμης ὁ Ἀρταβά-

Digitized by Google

νου, δειλίαν ὤφλε πρὸς βασιλέως. Πυνθανόμενος γὰρ τὸ ἄθλον ὃν στέφανον, ἀλλ' οὐ χρήματα, οὐκ ἠνέσχετο σιγῶν, ἀλλὰ ἐς πάντας εἶπε τάδε, 'Πάπαι, Μαρδόνιε, ποίους ἐπ' ἄνδρας ἤγαγες μαχουμένους ἡμᾶς, οἳ οὐ περὶ χρημάτων τὸν ἀγῶνα ποιοῦνται, ἀλλὰ περὶ ἀρετῆς;'

SOCRATES TO THE JUDGES.

(*After the Verdict.*)

Ὁρᾶτε μὴ οὐ τοῦτο ᾖ χαλεπὸν, ὦ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν (ἐκφυγεῖν)· θᾶττον γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν, ἅτε βραδὺς ὢν καὶ πρεσβύτης, ὑπὸ τοῦ βραδυτέρου ἑάλων· οἱ δ' ἐμοὶ κατήγοροι, ἅτε δεινοὶ καὶ ὀξεῖς ὄντες, ὑπὸ τοῦ θάττονος, τῆς κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν θανάτου δίκην ὀφλὼν, οὗτοι δ' ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν καὶ ἀδικίαν.

Εὔελπις μὲν οὖν ἐγώ εἰμι πρὸς τὸν θάνατον· εἰ γὰρ μηδεμία αἴσθησίς ἐστιν, οἷον ὕπνος ἄνευ ὀνειράτων, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος. εἰ δὲ, ὡς ἐγὼ οἶμαι, μεταβολή τις τυγχάνει οὖσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦδε εἰς ἄλλον τόπον, καὶ εἰ ἀληθῆ ἐστὶ τὰ λεγόμενα, ὡς ἄρα ἐκεῖ εἰσὶν ἅπαντες οἱ τεθνηκότες, τί μεῖζον ἀγαθὸν τούτου ἂν εἴη;

Ὥστε καὶ ὑμᾶς χρὴ, ὦ ἄνδρες, εὐέλπιδας εἶναι πρὸς τὸν θάνατον καὶ ἕν τι τοῦτο διανοεῖσθαι ἀληθὲς, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τοιούτου πράγματα. οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλά μοι δῆλόν ἐστι τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἦν μοι.

CLEOBIS AND BITON.

Κλέοβίς τε καὶ Βίτων, Ἀρκάδιοι τὸ γένος, εἴ τις καὶ ἄλλος, ὄλβιοι ἦσαν. βίοτός τε γὰρ αὐτοῖς ἱκανὸς ὑπῆρχεν, καὶ ῥώμη σώματος τοιαύτη ὥστε ἀθλοφόροι ἀμφότεροι ἐγένοντο. ἑορτῆς δὲ γενομένης τῇ

Digitized by Google

Ἥρᾳ τοῖς Ἀρκαδίοις, πάντως ἔδει τὴν μητέρα αὐτῶν ζεύγει κομισθῆναι εἰς τὸ ἱερόν. οἱ δὲ βόες ἐκ τοῦ ἀγροῦ οὐ παρεγένοντο ἐν ὥρᾳ, ὥστε οἱ νεάνιαι, ὑποδύντες αὐτοὶ τὸ ζυγὸν, εἵλκον τὴν ἅμαξαν, ἡ δὲ μήτηρ αὐτῶν ἐπὶ τῆς ἁμάξης ὠχεῖτο. σταδίους δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες, ἀφίκοντο ἐς τὸ ἱερόν. ταῦτα δὲ αὐτοῖς ποιήσασι καὶ ὀφθεῖσι ὑπὸ τῆς πανηγύρεως τελεύτη τοῦ βίου ἀρίστη ἐπεγένετο. οἱ μὲν γὰρ Ἀργεῖοι περιστάντες ἐμακάριζον τῶν νεανιῶν τὴν ῥώμην, αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν, οἵων τέκνων ἐκύρησε. ἡ δὲ μήτηρ περιχαρὴς οὖσα τῷ τε ἔργῳ καὶ τῇ φήμῃ, στᾶσα ἐναντίον τοῦ ἀγάλματος εὔχετο Κλεόβι τε καὶ Βίτωνι, τοῖς τέκνοις ἑαυτῆς, οἳ τὴν μητέρα μεγάλως ἐτίμησαν, δοῦναι τὴν θεὸν ὅ,τι ἀνθρώπῳ τυχεῖν ἄριστόν ἐστι. μετὰ δὲ ταύτην τὴν εὐχὴν, ὡς ἔθυσάν τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱερῷ οἱ νεάνιαι οὐκέτι ἀνέστησαν. Ἀργεῖοι δὲ αὐτῶν εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς ὡς ἀνδρῶν ἀρίστων γενομένων.

THE CHOICE OF HERCULES.

Φησὶ Πρόδικος Ἡρακλέα, ἐπεὶ ἐκ παίδων ἐς ἥβην ὡρμᾶτο (ἐν ᾗ οἱ νέοι, ἤδη αὐτοκράτορες γενόμενοι, δηλοῦσιν εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέψονται εἴτε τὴν διὰ κακίας), ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα ὁποτέραν τῶν ὁδῶν τράπηται. καὶ φανῆναι αὐτῷ δύο γυναῖκας προϊέναι μεγάλας.

Καὶ τὴν μὲν ἑτέραν εὐπρεπῆ εἶναι, φύσει κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ, ἐσθῆτα λευκὴν ἔχουσαν. τὴν δ' ἑτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν, τὸ δὲ σχῆμα, ὥστε δοκεῖν μείζονα τῆς φύσεως εἶναι, ἐσθῆτα δὲ ἔχουσαν ἐξ ἧς μάλιστ' ἂν ἡ ὥρα διαλάμποι.

Ὡς δὲ ἐγένοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἰέναι κατὰ τὸν αὐτὸν τρόπον, τὴν δ' ἑτέραν, φθάσαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν.

"Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα ποίαν ὁδὸν ἐπὶ τὸν βίον

Digitized by Google

τράπῃ. ἐὰν οὖν ἐμὲ φίλην ποιήσῃς, ἐπὶ τὴν ἡδίστην τε καὶ ῥᾳστην ὁδὸν ἄξω σε, καὶ τῶν μὲν ἡδονῶν οὐδεμίας ἄγευστος ἔσει, τῶν δὲ πόνων ἄπειρος διαβιώσει. πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διοίσει πῶς ἂν ἐσθίων καὶ πίνων καὶ καθεύδων μάλιστα τερφθείης.'

Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, 'Ὦ γύναι,' ἔφη, 'ὄνομα δέ σοι τί ἐστιν;' Ἡ δὲ ἔφη, 'Οἱ μὲν ἐμοὶ φίλοι καλοῦσί με Εὐδαιμονίαν. οἱ δὲ μισοῦντες ὀνομάζουσί με Κακίαν.'

Καὶ ἐν τούτῳ ἡ ἑτέρα προσελθοῦσα εἶπεν, 'Καὶ ἐγὼ ἥκω πρός σε, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε, καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ' ἄν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι. Οὐκ ἐξαπατήσω δέ σε προοιμίοις ἡδονῆς, ἀλλ' ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα διηγήσομαι μετ' ἀληθείας. Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἵλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεούς· εἴτε ὑπὸ φίλων ἐθελεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα, καὶ γυμναστέον σὺν πόνοις καὶ ἱδρῶτι.'

Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν· 'Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥᾳδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε.'

Καὶ ἡ Ἀρετὴ εἶπεν, 'Ὦ τλῆμον, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι, ἐμπίπλασαι. πρὶν μὲν πεινῆν, ἐσθίουσα, πρὶν δὲ διψῆν, πίνουσα· οὐδὲ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν ὅ τι ποιῇς, ὕπνου ἐπιθυμεῖς. Ἀθάνατος δὲ οὖσα, ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος, οὐδὲν γὰρ πώποτε σαυτῆς ἔργον καλὸν τεθέασαι. Τίς δ' ἄν σοι λεγούσῃ τι πιστεύσειεν, ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου

Digitized by Google

τολμήσειεν εἶναι; οἱ, νέοι μὲν ὄντες, τοῖς σώμασιν ἀδύνατοί εἰσιν, πρεσβύτεροι δὲ γενόμενοι, ταῖς ψυχαῖς ἀνόητοι· τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι. Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις.

'Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. Ὕπνος δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις· καὶ οὔτε ἀπολιπόντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον μεθιᾶσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται, καὶ δι' ἐμὲ φίλοι μὲν θεοῖς εἰσὶν, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι.'

Digitized by Google

GLOSSARY.

LIST OF ABBREVIATIONS.

acc. = accusative
assim. = assimilation
Att. = Attic form
circ. = circà, about.
comp. = comparative
contrd. = contracted
cp. = compare
dat. = dative
dist. = distinguish
esp. = especially
f. = feminine
fr. = from
gen. = genitive
i. e. = id est, that is
lit. = literally
m. = masculine
mid. = middle voice
n. = neuter
n. b. = nota bene, notice
nom. = nominative
obs. = observe
pass. = passive voice
pf. = perfect
pl. = plural
prob. = probably
prop. = properly
poet. = poetic
q. v. = quod vide, which see
sc. = scire licet, understand
sup. = superlative
√ = root of.

*** If the tenses of a compound verb are not fully given, look under the simple verb.

Where the verb is regular its principal parts are not always given in full.

A.

ἅ, (n. pl. of ὅς, ἥ, ὅ,) which things.

Ἄβδηρα, *ων*, *τὰ*, a town in Thrace, where Democritus and Protagoras were born: whence

Ἀβδηρίτης, *ου*, *ὁ*, a man of Abdera, proverb. of a simpleton.

ἀγαθός, *ἡ*, *όν*, good, useful, virtuous. *τὸ ἀγαθὸν* = 'the good.' *ἀγαθόν*, 'a good thing,' 'a blessing;' *τὰ ἀγαθά*, 'goods,' 'wealth.'

The comp. and superl. are *ἀμείνων*, *ἄριστος*; *βελτίων*, *βέλτιστος*; or *κρείσσων*, *κράτιστος*; according as the notion of *capacity*, *moral excellence*, or *superiority in strength* is brought out. *λῴων* and *λῷστος* are also used: they contain the idea of desirableness. The adv. is *εὖ*.

Ἀγάθων, *ωνος*, *ὁ*, a proper name.

ἀγάλλω, *αλῶ*, to adorn. Mid. with dat. to take delight in.

Ἀγαμέμνων, *ονος*, *ὁ*, king of Mycenae, commander-in-chief of the Greeks before Troy.

ἄγαν, adv. very, much, too much. *μηδὲν ἄγαν* = *ne quid nimis*, not too much of anything.

ἀγανακτέω (ῶ), *ήσω*, *ἠγανάκτησα* (*ἄγαν*), to be *violently* irritated, to be indignant.

ἀγαπάω (ῶ), *ήσω*, *ἠγάπησα*, to love, with dat. to be content with.

ἀγαπητός, *ἡ*, *όν* (*ἀγαπάω*), beloved by, dear to.

ἀγαπῴεν, 3 pl. opt. pres. *ἀγαπάω*.

ἀγγέλλω, *ελῶ*, *ἤγγελκα*, *ἤγγελα*, to bring tidings.

ἄγγελος, *ου*, *ὁ*, a messenger [*angel*].

ἄγγος, *ους*, *τὸ*, a jar, pan, pail.

Digitized by Google

ἀγέλη, ης, ἡ (ἄγω), a herd.

ἀ-γέννητος, ον (ἀ, not, and γεννάω, I beget), unbegotten.

ἄ-γευστος, ον (γεύομαι), = οὐ γεῦσιν ἔχων τινός, without tasting, without taste of.

ἀγήρως, ων (contr. fr. ἀ-γήραος), not waxing old, undecaying.

Ἀγησίλαος, ου, Agesilaus II, perhaps Sparta's greatest king, 397–361 B.C.

ἅγιος, α, ον [*Hagiology*], holy, sacred.

Ἄγις, ιδος, brother of Agesilaus, king of Sparta 426–397 B.C.

ἄγκῦρα, ας, ἡ, (*anchora*), an anchor.

ἀ-γνάπτος, ον, not cleansed, unwashen, fr. old Att. κνάπτω, to comb wool.

ἀγνοέω (Att. ῶ), ήσω, ἠγνόησα, (ἀ and √ΓΝΟ, root of γι-γνώ-σκω, *i-gno-rare*, etc.), not to know, to be ignorant.

ἄ-γνοια, ας, ἡ, ignorance.

ἀγορά, ᾶς, ἡ (ἀγείρω), place of assembly, market-place (Lat. *forum*).

ἀγοράζω, άσω, to be in the market-place; to buy: whence

ἀγοράσαι, 1 aor. inf.

ἀγορεύω, σω, ἠγόρευσα, used in compounds for λέγω, I speak. (Prop. to speak in the assembly, to harangue.)

ἄγριος, ία, ιον (prop. living in the fields), wild, fierce. (Comp. *savage*, fr. *silva*.)

ἀγρός, οῦ, ὁ (Lat. *ager*), a field, ἐπ' ἀγροῦ, in the country.

ἄγω, ἄξω, ἦχα [ἀγήοχα], ἤγαγον (Lat. *ago*, Fr. *agir*, Eng. *act*), to lead, drive, bring; ἄγειν ἡσυχίαν, to be quiet; ἄγειν ἑορτήν, to celebrate a feast; ἄγε (Lat. *age*), 'come!' ἄγων is frequently translatable by 'with.' ἄγων ἵππον ἦλθεν, 'he came with a horse.' ἄγειν καὶ φέρειν, 'to sweep a country of all its plunder' (*agere et ferre*). Both ἄγειν and *agere* strictly refer to *men* and *cattle*, as opposed to things that need carrying.

ἀγών, ῶνος, ὁ (ἄγω), a contest, a race.

ἀγωνίζομαι, ισοῦμαι, ἠγωνισάμην, to contend for a prize.

ἀδελφή, ῆς, ἡ, sister.

ἀδελφός, οῦ, ὁ, brother.

Ἅιδης (ᾷδης), ου, ὁ, Hades, or Pluto, the god of the shades. εἰς or ἐν Ἄιδου, sc. δόμον or δόμῳ, into or in the house of Hades. Probably from ἀ and √ϝιδ, to see.

ἀδικέω (ῶ), ήσω, ἠδίκησα, ἠδίκηκα (ἄδικος), to do wrong. ἀδικεῖν τὸν ἀδελφὸν = 'to wrong one's brother.' ἀδικεῖ Σωκράτης διαφθείρων τοὺς νέους = 'Socrates *is guilty of* corrupting the young.'

ἀδίκημα, ατος, τό, an injustice, a wrongdoing.

ἀδικία, ας, ἡ (ἄδικος), injustice.

ἄ-δικος, ον (ἀ, not, and δίκη), unjust.

ἀδίκως, unjustly.

ἀ-δύνατος, ον (ἀ, not, and δύναμαι), 1. powerless; 2. impossible.

ἀδύνατον- or **ἀδύνατά-ἐστι** = 'it is impossible.'

ᾄδω, ᾄσομαι, ᾖσα, to sing.

ἀεί, always. εἰς ἀεί, for ever. ὁ ἀεὶ ἄρχων = 'the archon for the time.'

ἀείδω, see ᾄδω.

ἀετός, οῦ, ὁ, eagle.

ἀήρ, έρος, ὁ (*aër*), air. ἀὴρ is the thick lower air, opp. to αἰθήρ, the pure upper air, or sky. Homer says of a tall pine tree, δι' ἀέρος αἰθέρ' ἵκανεν.

ἀ-θάνατος, ον (ἀ, not, and θάνατος: cp. θνήσκω for θάν-σκω, ἔθανον), immortal, undying.

ἀ-θέατος, ον, (1) not seen, (2) not seeing, blind to (c. gen.).

ἄ-θεος, ον, without God, denying the gods, ungodly.

Ἀθήναζε, orig. **Ἀθήνασδε**, adv. to Athens.

Ἀθῆναι, ηνῶν, αἱ (*Athenae*), Athens.

Digitized by Google

Ἀθηναῖος, *αία, αῖον*, Athenian.
ἆθλιος, *ία, ιον*, subject to the toils of contest, wretched, burdensome.
ἆθλον, *ου, τό*, prize (in a contest).
ἆθλος, *ου, ὁ*, contest.
ἆθλο-φόρος, *ον*, bearing away the prize, victorious.
ἀθυμέω (*ῶ*), *ήσω*, to be *ἄθυμος*, to be disheartened, to despond.
ἄ-θυμος, *ον* (*θύμος*), without heart, faint-hearted, spiritless. Adv. *ἀθύμως*; *ἀθύμως ἔχειν* = 'to be dispirited.'
Αἰακίδης, *ου, ὁ* (a patronymic, like Dardanidae), sprung of Aeacus; often of Achilles.
Αἰακίδης, *οῦ, ὁ*, a son of Aeacus, generally of Achilles.
Αἰγύπτιος, *ία, ιον*, Egyptian.
Αἴγυπτος, *ου, ἡ*, Egypt. *ὁ Αἴγ.*, the Nile.
αἰδέομαι (*οῦμαι*), *έσομαι, ᾐδέσθην*, to feel *αἰδώς*, bashfulness, respect, shame. Hence (1) with acc. to respect a person, (2) with an inf. to be ashamed to do a thing.
ἀΐδιος, *ον* (said to be from *ἀεί*), everlasting, etc.
αἰδώς, *οῦς, ἡ*, bashfulness, shame, reverence.
αἰθήρ, *έρος, ὁ* (*αἴθω*, Lat. *aether*, Eng. *ethereal*), the sky, *the upper air:* see *ἀήρ*.
αἴλουρος, *ου, ὁ* and *ἡ* (*αἰόλος* and *οὐρά*), the *wavy-tailed*, a cat. *αἰόλος* gives *Aeolus*, the *Changeable*.
αἷμα, *ατος, τό*, blood (*haemorrhage, haematite*).
αἰνέω (*ῶ*), *έσω*, to praise. *ἐπαινέω* is used in prose.
αἴνιγμα, *ατος, τό* (*αἰνίττομαι, enigma*), a dark saying, a riddle.
αἶνος, *ου, ὁ*, a tale, saying; fable.
αἵρεσις, *εως, ἡ* (*heresy*), (1) a taking; (2) choice; (3) a sect.
αἱρέω (*ῶ*), *ήσω, ᾕρηκα, εἷλον*, to take, conquer, convict. Mid. to choose, elect. Pass. (1) to be taken (more generally *ἁλίσκομαι*); (2) to be chosen. *All 2 aor. forms, save in indic., begin with ἑλ-.*
αἴρω, *ἀρῶ, ἦρκα, ἦρα*, to raise, to exalt; begin to march, set sail (sc. *σημεῖον, ἄγκυραν*). Mid. to carry off, to undergo, to undertake.
αἰσθάνομαι, *θήσομαι, ᾔσθημαι, ᾐσθόμην* (*aesthetics*), to perceive, with gen. or acc. or participle.
αἴσθησις, *εως, ἡ*, sensation, perception, esp. by the senses.
αἴσθοι-, 2 aor. opt. *αἰσθάνομαι*.
αἴσχιστος, **αἴσχίων**, } see *αἰσχρός*.
αἰσχρο-κερδής, *ὲς* (see *αἰσχρὸς* and *κέρδος*, like Latin '*turpilucricupidus*,' *Mr. Muckrake*), loving base gain; in N. T. 'greedy of filthy lucre.'
αἰσχρός, *ά, όν*, ugly, foul, base; comp. *αἰσχίων*, superl. *αἴσχιστος*.
αἰσχύνη, *ης, ἡ*, a disgrace; shame.
αἰσχύνομαι, *οῦμαι, ᾐσκύμμαι, ᾐσχύνθην*, to be ashamed, with acc. or *ἐπὶ* with dat., of a thing.
αἰσχύνομαι ποιῶν τι = 'I am ashamed of doing what I do.'
αἰσχύνομαι ποιεῖν τι = 'I am ashamed to do a thing,' (and therefore do not do it).
αἰσχύνομαί τινα = 'I feel reverence for a person, or shame before him:' see *αἰδέομαι*.
Αἴσωπος, *ὁ*, the writer of fables; lived in the 6th century B. C.
αἰτέω (*ῶ*), *ήσω, ᾔτηκα, ᾔτησα*, to ask for, with acc. of person and thing. Mid. to ask for oneself, claim; *vindicare sibi*.
αἰτία, *ας, ἡ*, cause; blame; charge.
αἴτιος, *α, ον*, guilty; with genitive. *ὁ αἴτιος* = *reus*, the accused.
αἰχμάλωτος, *ον* (*αἰχμή*, spear, and *ἁλ-* in *ἁλίσκομαι*), taken by the spear, prisoner of war, captive.
αἰών, *ῶνος, ὁ*, one's life-time, life, Lat. *aevum;* an age.

Digitized by Google

ἄ-καιρος, *ον* (ἀ, not, and *καιρὸς*), unseasonable.

ἄκανθα, *ης*, *ἡ* (from √AK, sharp, seen in *acies*, *acus*, *ὠκὺς*, *ἄκρος*, etc.), a thistle; a thorn.

ἀκηκοὼς, pf. part. from *ἀκούω*.

ἀ-κίνδυνος, *ον* (ἀ, not, and *κίνδυνος*, danger), without danger.

ἀκοή, *ῆς*, *ἡ* (√*ἀκούω*), hearing, the sense of hearing.

ἄκουσα, see *ἄκων*. Dist. from *ἀ-κούουσα*, and *ἀκούσας*, parts of *ἀκούω*.

ἄκουσμα, *τος*, *τό*, a thing heard.

ἀκούω, *σομαι*, *ἀκήκοα*, *ἤκουσα*, to hear, *τινός τι*, something from a person. *τοῦτο οὕτως ἔχον*, or *ὅτι τοῦτο οὕτως ἔχει*.

Used (especially with *εὖ* and *κακῶς*) as the passive of *λέγω*, to be spoken of, to be called.

ἀκριβὴς, *ές*, accurate, exact (? *ἄκρος*).

ἄκρος, *α*, *ον* (*acies*, *acus*), the outmost, edge of. *ἄκροι πόδες*, the ends of the feet.

ἄκων, *ἄκουσα*, *ἄκον* (ἀ, not, and *ἑκὼν*), unwilling.

ἀλγέω (Att. *ῶ*), *ήσω*, *ἤλγησα*, to grieve, be pained.

ἄλγος, *ους*, *τὸ*, pain.

ἀλεεινὸς, *ἡ*, *ὸν*, lying open to the sun, warm, hot.

ἀλεκτρυὼν, *όνος*, *ὁ*, a cock.

Ἀλέξ-ανδρος, *ου*, *ὁ* (defending men), (1) Paris, the son of Priam; (2) A. the Great, son of Philip of Macedon.

ἀλήθεια, *ας*, *ἡ*, truth; *τῇ ἀλ.* = in reality.

ἀληθὴς, *ὲς* (ἀ, not, and √*λαθ*, *ληθ* of *λανθάνω*), without reserve; true, exact.

ἀληθινὸς, *ἡ*, *ὸν*, (1) of persons, truthful, trusty; (2) of things, real, genuine.

ἀληθῶς, adv. truly.

ἄλις, adv. enough, in abundance.

ἁλίσκομαι, *ἁλώσομαι*, *ἐάλωκα*, 2 aor. *ἐάλων*, to be taken, used as pass. of *αἱρέω*. With gen. [e. g. *φόνου*] to be convicted of [murder].

ἀλλ' before a vowel = *ἀλλὰ*, but.

ἄλλ' before a vowel = *ἄλλα*, other things: see *ἄλλος*.

ἀλλὰ, but, yet: *οὐ μόνον . . . ἀλλὰ καὶ . . .* not only—but also: *ἀλλὰ μὴν*, *atqui*, however; well, but. *ἀλλὰ γὰρ* = *enimvero*, certainly.

ἄλλα, neuter plural of *ἄλλος*.

ἀλλήλους, *ἀλλήλων*, *ἀλλήλοις* (reciprocal pronoun, only used in oblique cases), one another (*ἄλλοι—ἄλλοι*).

ἀλλοῖος, *α*, *ον* (*ἄλλος*), of another kind, different.

ἄλλομαι, *ἀλοῦμαι*, *ἠλάμην* (*salio*), to leap.

ἄλλος, *η*, *ο* (*alius*, *alia*, *aliud*, the final dental has dropped off the neuter in the Greek), other. *ἄλλοι* = others; *οἱ ἄλλοι* = the others, the rest; *ἄλλοι—ἄλλοι* = some—others. *ἄλλοι ἄλλα* (*ἐποίουν*), some (did) one thing, some another: cf. Lat. *alii alia*, etc.

ἀλλότριος, *ία*, *ιον* (*ἄλλος*), belonging to another, (*alienus*), opp. to *ἴδιος*: strange. *ἡ ἀλλοτρία*, sc. *γῆ* = 'the enemy's country.'

ἄλλως, otherwise. *ἄλλως τε καὶ* = not only otherwise, but also = *especially*.

ἄ-λογος, *ον* (*λόγος*), unreasonable, irrational.

ἄ-λυπος, *ον* (ἀ, not, and *λύπη*), = *οὐκ ἔχων λύπην τινός*, not having the pain of, ungrieved by.

ἅλυσις, *εως*, *ἡ*, a chain.

ἁλῶναι, 2 aor. inf. *ἁλίσκομαι*.

ἀλώπηξ, *εκος*, *ἡ*, fox. The 'fox' is used proverbially for 'cunning,' as *βοῦς* for 'strength.' *τὴν ἀ. ἕλκει ἐξόπισθεν*, *he is a fox in disguise*, lit. he trails the fox behind (him).

ἁλωτὸς, *ἡ*, *ὸν*, verb. adj. of *ἁλίσκομαι*, to be taken, or caught.

ἅμα, adv. at the same time, to-

Digitized by Google

gether (same root as Lat. *simul*, *sem-el*, *sim-plex*, and Gr. *ὁμοῦ*).

ἀ-μαθής, ές, unlearned (*ἀ*, not, and *√ μαθ* of *ἔμαθον*, *μανθάνω*); hence

ἀμαθία, *ας*, *ἡ*, ignorance.

ἄμαξα, *ης*, *ἡ* (*ἄξων*, our *axle*, *axis*, etc.), cart, wagon.

ἁμαρτάνω, *ήσομαι*, *ἡμάρτηκα*, *ἥμαρτον*, to miss, with gen.; to err, sin.

ἁμάρτημα, *τος*, *τό*, a fault, a sin.

ἁμαρτία, *ας*, *ἡ*, a failure, error, sin.

ἁμάρτιον, *ου*, *τό*, = *ἁμάρτημα*.

ἀμβροσία, *ας*, *ἡ*, ambrosia, the food of the gods; strictly an adj. agreeing with *ἐδώδη*: it is derived from *ἀ*, not, and *√ μρο* or *√ μορ* seen in *morior*, *mortal*, (*μ*)*βροτος*, for *μροτος*, etc. The labial *β* has slipped in between the labial-nasal *μ* and the *ρ*, as in *nombre*, *μεσημβρία*, etc.; cp. Thompson, etc.

We see the same word in the Skrt. 'amṛitam'—Southey's 'amreeta cup'—without the *b*.

ἀμείνων, *ον*, see *ἀγαθός*. *ἄμεινον* on p. 93 is a predicate in the neuter referring to *ἀδικίαν*. Or sc. *χρῆμα*, (a better) *thing*.

ἀμελέω (*ῶ*), *ήσω*, *ἠμέλησα*, to neglect, with gen. Pass. *ἀμελοῦμαι*.

ἄ-μετρος, *ον* (*μέτρον*), without measure, excessive, immoderate.

ἀ-μήχανος, *ον*, (*μηχανή*, *machina*, *machine*), without means, impossible, irresistible, irremediable.

ἄμιλλα, *ης*, *ἡ* (*ἅμα*), a conflict.

Ἀμιναία, *ας*, *ἡ*, a cask of Aminaean wine; see Virg. G. ii. 97 *Aminеae vites*.

ἄ-μοχθος, *ον* (*μόχθος*, *μόγις*), without toil, shirking from toil, untried.

ἀμύνω, *ἀμῦνῶ*, *ἤμῦνα* (Lat. *munio*), to ward off, with acc.; to aid, with dat.; *ἀμύνομαι*, to defend oneself; with acc. to avenge oneself on, to punish.

ἀμφί, prep. with gen., dat., or acc. (see § 118), around, about, concerning, for the sake of.

ἀμφορεύς, *έως*, *ὁ* (for *ἀμφιφορεύς*, 'borne on both sides,' i.e. a jar with two handles. For the shortening cp. *stipendium* for *stipi-pendium*. (1) a jar; (2) a liquid measure.

ἀμφότερος, *α*, *ον* (*ἀμφω*), both of two, both: *ἀμφοτέρων ἀκούειν* = 'audire alteram partem.' (Note the comparative suffix *-τερος*, indicating a relation between two things.)

ἄμφω, *ἀμφοῖν* (*ambo*), both.

ἄν, 1. adv. denoting a condition; vide § 197 sqq. 2. In Relative clauses it adds to the relative word the same notion as Lat. *cunque*, Engl. *soever*. In this sense it often combines with another word, e.g. *ὅταν* = *ὅτε* + *ἄν*, *ἐπειδάν* = *ἐπειδὴ ἄν*. *ἄν* is often repeated more than once in the same sentence after emphatic words.

ἀν-, in compds. before vowels, (1) not, (2) for *ἀνά*.

ἀνά, prep. generally with acc. (1) of place, along, throughout. (2) distrib. *ἀνὰ τρεῖς*, by threes. § 92.

ἀνα-βαίνω, to go up (see *βαίνω*).

ἀνα-βλέπω, *ψω* (see *βλέπω*), (1) to look up, (2) to recover sight.

ἀνα-γιγνώσκω, *γνώσομαι* (see *γιγνώσκω*), to read, to recognize.

ἀναγκάζω, *σω*, *ἠνάγκασα*, to compel, force (*ἀνάγκη*).

ἀναγκαῖος, *αία*, *αῖον* (*ἀνάγκη*), necessary. *τὰ ἀναγκαῖα*, the necessaries of life. *οἱ ἀναγκαῖοι* = kinsfolk, Lat. *necessarii*.

ἀναγκαίως, adv. necessarily. *ἀναγκαίως ἔχει*, it *must* be so.

ἀνάγκη, *ης*, *ἡ*, fate, necessity. *ἀνάγκη* (*ἐστὶ*) it is necessary, with inf. Lat. *necesse est*.

ἀνα-γνῶ, 2 aor. subj. *ἀναγιγνώσκω*.

ἀν-άγω, *ξω*, to lead up: mid. to put to sea.

ἀνα-θήσειν, fut. inf. *ἀνα-τίθημι*, to lay up.

Digitized by Google

ἀναίδεια, *as*, *ἡ*, shamelessness; from
ἀν-αιδής, *ἐς*, shameless (*ἀν-*, not, and *αἰδώς*).
ἀν-αιρέω (*ῶ*), *ήσω*, *-ῆρηκα*, *-εῖλον*, to take away, destroy: of an oracle, *to respond*.
ἀν-αίτιος, *ον* (*ἀν-*, not, and *αἰτία*), guiltless, with gen.
ἀνα-καλέω (Att. *ῶ*), fut. *ἀνακαλῶ*, to call upon, appeal to.
ἀνα-κεῖμαι, *σομαι*, (1) to lie down: (2) to be dedicated, used as pass. of *ἀνατίθημι*.
ἀνα-κλάω (Att. *ῶ*), *κλάσω*, *-ἔκλασα*, to bend back, to break short off.
ἀναλαβ-, see *ἀνα-λαμβάνω* (2 aorist).
ἀνα-λαμβάνω (see *λαμβάνω*), to take up, to take back, to recover; to assume.
ἀνᾰλίσκω, *λώσω*, *ἀνήλ-* and *ἀνά-λωκα*, *ἀνήλ-* and *ἀνάλωσα*, to spend, squander.
ἀνα-μένω, *νῶ*, *-έμεινα*, to wait for.
ἀν-ανδρος, *ον*, (*ἀνήρ*, *ἀνδρ-*), unmanly.
ἄναξ, *ἄνακτος*, *ὁ*, a lord, or master.
Ἀναξαγόρας, *ου*, *ὁ*, a philosopher of Clazomenae (500—428 B. C.) who taught at Athens for thirty years. Among his pupils, before he was banished for heresy, were Pericles and Euripides.
ἀν-άξιος, *α*, *ον*, or *ος*, *ον*, (*ἀν-*, not, and *ἄξιος*), unworthy.
ἀνά-παυλα, *ης*, *ἡ*, a rest, repose, relaxation; from
ἀνα-παύω (see *παύω*), to stop, tr. and intr.
ἀνα-πτύσσω, *ξω*, *ἀν-έπτυξα*, to unfold, bring to light.
ἀν-αρχία, *ας*, *ἡ* (*ἀν-*, not, and *ἀρχή*), want of rule, anarchy.
ἀνα-σπάω (Att. *ῶ*), (*σπάσω*, *ἔσπακα*, *ἔσπασα*), to draw up.
ἀνα-τίθημι, *-θήσω*, *ἀν-έθην*, to set up, to dedicate.
ἀνδρά, *ἀνδρί*, etc. see *ἀνήρ*.
ἀνδραποδίζω, *ιῶ*, *ἠνδραπόδισα* (*ἀν-δράποδον*, a slave, prob. *ἀνήρ* and √ *ποδ* of *ποδός*), to enslave.
ἀνδρεία, *ας*, *ἡ*, manliness, courage (*ἀνήρ*, *ἀνδρο-*).
ἀνδρεῖος, *α*, *ον*, manly, brave.
ἀν-εβη-, see *ἀνα-βαίνω*.
ἀν-έβλεψε, 1 aor. *ἀνα-βλέπω*.
ἀνεθε-, 2 aor. *ἀνατίθημι*.
ἀν-εῖλε, 2 aor. ind. of *ἀναιρέω*.
ἀν-ειμένος, *η*, *ον*, pf. part. pass. from *ἀνίημι* = unrestrained.
ἀν-έλπιστος, *ον* (*ἐλπίζω*), unexpected.
ἄνεμος, *ου*, *ὁ* (*animus*, *anima*, Fr. *âme*), wind.
ἀνεξ-, fut. of *ἀνέχ-*.
ἀνεστησ-, 1 aor. act. *ἀνίστημι*.
ἄνευ, with gen. 'without.'
ἀν-ευρίσκω, *ήσω*, *-εύρηκα*, *-εῦρον*, to disclose, discover.
ἀν-έχω, *ἀνέξω*, *ἀνασχήσω*, to hold up, support; mid. to hold oneself up, to hold out, endure, often with participle.
ἀνεῴχθη, pass. 1 aor. *ἀνοίγνυμι*.
ἀν-ήκοος, *ον* (*ἀκοή*), without hearing, deaf; with gen.
ἀνήρ, *ἀνδρός*, *ὁ*, man, husband (*vir*).
ἀνθ', before rough breathings = *ἀντί*, q. v.
ἀνθ-ίστημι, *ἀντι-στήσω*, *ἀνθ-έστηκα*, *ἀντ-έστησα*, *ἀντ-έστην*, *ἀνθ-ίσταμαι*, act. to set against, intrans. to withstand.
ἄνθος, *ους*, *τό*, flower (*anth*ology, poly*anthus*).
ἀνθρώπειος, *α*, *ον*, of or belonging to man, human.
ἀνθρώπινος, *η*, *ον* (*ἄνθρωπος*), pertaining to man, natural.
ἀνθρώπιον, *ου*, *τό*, a vulgar fellow, a low man.
ἄνθρωπος, *ου*, *ὁ*, man, human being (*homo*).
ἀνιᾱρός, *ά*, *όν*, (*ἀνία*, pang), painful.
ἀν-ίδρωτος, *ον*, (*ἱδρόω*, *ἱδρώς*), without sweating or exercising oneself.
ἀν-ίημι, *-ήσω*, *-εἶκα*, *-ῆκα*, *-ἷέναι*, to let go, slacken.

Digitized by Google

ἀ-νίκητος, *ον* (ἀ, not, and *νικάω*), unconquered; invincible.

ἀν-ίστημι, *ἀναστήσω*, *ἀν-έστησα*, to set up, to stir up, to set in readiness for movement: intr. *ἀνέστην*, *ἀνέστηκα*, to stand up.

ἀ-νόητος, *ον*, (*νοέω*), (1) not thought of, (2) dull, senseless.

ἄνοια, *ας*, *ἡ* (ἀ, not, and *νοῦς*); senselessness, folly.

ἀν-οίγνυμι (or *ἀνοίγω*), *ξω*, *ἀνέῳξα*, *ἀνέῳχα*, to open.

ἀνοιχθείς, *εἶσα*, *ἐν*, 1 aor. part. pass. *ἀνοίγνυμι*.

ἀν-όσιος, *ον* (*ὅσιος*), unholy. *τὸ ἀνόσιον* = profanity.

ἀντ-αδικέω (*ῶ*), *ήσω*, to return wrong for wrong; with acc. to retaliate upon.

Ἀνταλκίδας, *ου*, *ὁ*, a Spartan, author of a disgraceful peace between Sparta and Persia, by which Greek cities in Asia Minor were ceded to Persia, B.C. 387.

ἀντ-έχω, *ἀνθέξω*, *ἀντέσχηκα*, *ἀντέσχον*, imp. *ἀντεῖχον*, with dat. to hold out against, to withstand.

ἀντί, prep. with gen. instead of, in return for; as good as: *ἀνθ' οὗ* = 'wherefore:' in compds., against. See § 83.

Ἀντιγόνη, *ης*, *ἡ*, the heroine of a play of Sophocles, whose devotion to her brother leads her to bury his dead body at the cost of her own life.

ἀντι-δίδωμι (see *δίδωμι*), to give in return, to pay back.

ἀντι-δοίην, 2 aor. opt. *ἀντι-δίδωμι*.

ἀντι-λακτίζω, to kick in return.

ἀντι-λαμβάνω, take instead of; mid. to take part in, with gen.

ἀντι-λέγω, to say in opposition, to reply.

ἀντι-ληπτέον, verb. adj. *ἀντι-λαμβάνω*, (one) must take part in.

Ἀντισθένης, *ου*, *ὁ*, fl. about 366, a pupil of Socrates, and founder of the Cynic school, so called perhaps from the Cynosarges where he taught.

ἀντι-τάττω, *-τάξω*, *ἀντέταξα*, to draw up in battle array against.

ἀντι-τεταγμένος, *η*, *ον*, pf. pass. part. of *ἀντιτάττω*.

Ἀντιφάνης, *ου*, *ὁ*, prob. the comic poet of that name, who lived between 400 and 330 B.C.

ἄντρον, *ου*, *τὸ*, cave (Lat. *antrum*, Spenser *antre*).

Ἀντωνῖνος, *ου*, *ὁ*, M. Aurelius Antoninus the philosopher, Roman emperor A.D. 161–180 (see Farrar's 'Seekers after God').

Ἀντώνιος, *ου*, *ὁ*, Mark Antony the triumvir, lived B.C. 83–30.

ἀν-υπόδητος, *ον* (*ὑπό* and *δέω*, to bind; *ὑπόδημα*, a sandal), unsandalled, unshod, barefoot.

Ἄνυτος, *ου*, *ὁ*, Anytus, the chief accuser of Socrates.

ἄνω, adv. above; *ἄνω καὶ κάτω*, up and down. *ἡ ἄνω πόλις* = the citadel, Acropolis.

ἄνωθεν, adv. from above.

ἀν-ώλεθρος, *ον* (*ὄλεθρος*), indestructible.

ἀν-ωφελής, *ὲς* (*ὄφελος*), useless, unprofitable.

ἀξιό-πιστος, *ον* (*πίστις*), trustworthy.

ἄξιος, *α*, *ον*, worthy, with gen. *ἄξιόν ἐστι* = *tanti est*, it is worth while. *ἄξιος ἔχειν*, worthy to have.

ἀξιόω (*ῶ*), *ώσω*, *ἠξίωσα*, to think one (acc.) worthy of (gen.), to claim, think fit. Dist. *ἄξιοι* and *ἀξιοῖ*.

ἀξίως, worthily; *τινὸς*, in a manner worthy of some one.

ἀ-ξύνετος, *ον* [Att. for *ἀσυν.*] (ἀ, not, and *συνίημι*), unintelligent.

ἀπ', before a vowel, for *ἀπό*.

ἀπ-αγγέλλω, *ελῶ*, *ἀπήγγελκα*, *ἀπήγγελα*, to take back tidings.

ἀπ-άγξασθαι, 1 aor. mid. *ἀπάγχω*.

ἀπ-αγορεύω, used as compd. of *λέγω*; fut. *ἀπ-ερῶ*, *ἀπείρηκα*, *ἀπεῖπον*, to forbid; renounce; fail.

Digitized by Google

ἀπ-άγχω, **γξω**, **ἀπ-ῆγξα**, to strangle: mid. to hang oneself.

ἀπ-άγω, **ἄξω**, to lead away.

ἀ-παίδευτος, *ον* (ἀ, not, and *παιδεύω*, *παῖς*), uneducated.

ἀπ-αιτέω (ῶ), *ήσω*, **ἀπ-ῄτησα**, to ask from.

ἀπ-αλλάττω, *ξω*, **ἀπήλλαχα**, **ἀπ-ήλλαξα**, to release from; mid. to get rid of, to escape, depart from, with gen.

ἀπ-αμβλύνω, *ὕνῶ*, *-ήμβλῦνα*, to blunt the edge of; in pass. to be dulled.

ἅπαντα, see *ἅπας*.

ἁπανταχοῦ, gen. adv. of place, every where: (*ἅπας*).

ἀπαντάω, *ήσω*, **ἀπήντησα** (*ἀντί*), to meet, with dat.

ἅπαξ (for *ἁπάκις*, *semel*; cp. *πολλάκις*, etc.), once, once for all.

ἀπ-άξων, fut. part. *ἀπ-άγω*.

ἀπ-αρνέομαι (*οῦμαι*), *ήσομαι*, **ἀπ-ήρνημαι**, *ἀπηρνήθην*, to deny.

ἅ-πας, *ἅπασα*, *ἅπαν* (ἁ = √*ἅμα* and *πᾶς*), all together, every; *ἅπαντα*, adv. in all respects. *ἅπας* : *πᾶς* :: *cunctus* : *omnis*.

ἀπατάω (Att. ῶ), *ήσω*, **ἠπάτηκα**, **ἠπάτησα**, deceive: from

ἀπάτη, *ης*, *ἡ*, a trick.

ἀπ-έβαψε, see *ἀποβάπτω*.

ἀπ-έβην, 2 aor. *ἀποβαίνω*.

ἀπ-εδείχθη-, 1 aor. pass. *ἀπο-δείκνυμι*.

ἀπεδιδ-, impf. *ἀποδίδωμι*.

ἀπεδόθη-, 1 aor. pass. *ἀπο-δίδωμι*.

ἀπ-έδραμον, 2 aor. *ἀπο-τρέχω*.

ἀπεδωκ-, *ἀπεδο-*, aor. *ἀποδίδωμι*.

ἀπ-έθανον, 2 aor. *ἀπο-θνήσκω*.

ἀπ-εθνησκ-, impf. *ἀπο-θνήσκω*.

ἀπειλέω (Att. ῶ), *ήσω*, **ἠπείλησα**, to threaten: from

ἀπείλη, *ης*, *ἡ*, a threat.

ἄπ-ειμι, *ἐσυμαι*, *ἦν* (*εἰμὶ*), to be away. Inf. *ἀπεῖναι*.

ἄπ-ειμι (*εἶμι*), I will go away, used as fut. of *ἀπέρχομαι*; impf. *ἀπῆα*, impv. *ἄπιθι*, inf. *ἀπιέναι*, etc. are used for the corresponding parts of *ἀπέρχομαι*.

ἀπ-εῖπον, see *ἀπαγορεύω*.

ἀπειρία, *ας*, *ἡ* (*ἄπειρος*), inexperience.

ἄ-πειρος, *ον* (*πεῖρα*), = *οὐ πεῖραν ἔχων τινός*, inexperienced in, ignorant of.

ἀπ-εκρεμασθ-, 1 aor. pass. *ἀποκρεμάννυμι*.

ἀπ-εκριν-, see *ἀπο-κρίνω*.

ἀπ-εκτεινν-, see *ἀπο-κτείνω*.

ἀπελθ-, 2 aor. *ἀπέρχομαι*.

ἀπ-ελιπ-, 2 aor. *ἀπολείπω*.

ἀπ-ενειμ-, 1 aor. *ἀπο-νέμω*.

ἀπ-επεμψ-, 1 aor. *ἀπο-πέμπω*.

ἀπ-επλ-, see *ἀπο-πλέω*.

ἀπ-έρριψαι, 2 sing. pf. ind. pass. *ἀπέρριμμαι*, from *ἀπορρίπτω*.

ἀπ-έρχομαι, impf. *ἀπῆα* or *ἀπῄειν*, fut. *ἄπειμι*, 2 aor. *ἀπῆλθον*, to go away.

ἀπ-έσταλκα, *-έστειλα*, see *ἀποστέλλω*.

ἀπ-εσχόμην, 2 aor. mid. *ἀπέχω*.

ἀπ-ετραπ-, 2 aor. *ἀποτρέπω*.

ἀπ-εφυγ-, *-εφευγ-*, see *ἀπο-φεύγω*.

ἀπ-έχω, *ἀφέξω*, 2 aor. *ἄπεσχον*, intrans. to be distant from, with gen. (Lat. *abesse*). Mid. with gen. to abstain from.

ἀπ-ηγγε-, see *ἀπαγγέλλω*.

ἀπ-ήγξατο, 1 aor. mid. *ἀπ-άγχω*.

ἀπ-ῄει, impf. *ἄπ-ειμι*, to go away.

ἀπηλθ-, 2 aor. *ἀπέρχομαι*.

ἀπ-ηλλα-, see *ἀπ-αλλάττω*.

ἀπητ-, see *ἀπαιτέω*.

ἀπ-ιέναι, inf. *ἄπ-ειμι*, to go away.

ἀπιστέω (ῶ), *ήσω*, **ἠπίστησα**, to distrust; lit. to be

ἄ-πιστος, *ον* (ἀ, not, and *πίστις*, faith), untrustworthy, faithless.

ἀπ-ίω, pres. subj. *ἄπ-ειμι*.

ἁπλοῦς, *ῆ*, *οῦν* (ἁ = *ἅμα*; Lat. *simplex*, one-fold, the *sim* being from root of *simul*, *simplex*, and not for *sine*) one-fold (so *διπλοῦς* = two-fold), single, simple, plain. *τὸ ἁπλοῦν*, sincerity, truth.

Digitized by Google

ἁπλόω (Att. **ῶ**), *ώσω*, *ἥπλωσα*, to make **ἁπλοῦς**, to unfold, spread out.

ἀπό, prep. always standing with a genitive, = *from;* see § 81. 1. of place; 2. of time; 3. generally of anything from which one begins, denoting origin, descent, cause; *ἀπὸ τοῦ αὐτομάτου*, spontaneously. *ἀ. θεῶν ἄρχεσθαι*, to begin with the gods.

ἀπο-βαίνω, to go away from, disembark: to turn out (Lat. *evenire*).

ἀπο-βάλλω, λῶ, to throw away, to lose.

ἀπο-βάπτω, *-βάψω*, *ἀπέβαψα*, to dip quite or entirely.

ἀπο-βήσεσθαι, fut. inf. *ἀποβαίνω*.

ἀπο-βλέπω, *ψω*, to look away (from other things) to one; to look at intently, *εἴς τι* or *πρός τι*.

ἀπο-γίγνομαι, to depart life; *οἱ ἀπογενόμενοι*, the dead.

ἀπο-γιγνώσκω, *τινὸς* (sc. *δίκην*), to reject the charge against anyone, to acquit; to despair of.

ἀπο-δείκνυμι, *ξω*, to display, prove; appoint.

ἀποδημέω (ῶ), *ήσω*, to be away from home, be abroad (*ἀπόδημος*).

ἀπό-δημος, *ον*, away from one's home, or country. Less Attic than *ἔκδημος*. See *δῆμος*.

ἀπο-διδράσκω, *δράσομαι*, *ἀπέδραν*, to run away from.

ἀπο-δίδωμι, *δώσω*, to return, render (*reddo*); mid. to sell.

ἀπό-δοσις (*ἀπό-* and √ *δο* of *δίδωμι*), see § 191.

ἀπο-δρᾶναι, 2 aor. inf. *ἀποδιδράσκω*.

ἀπο-θανεῖν, 2 aor. inf. *ἀποθνήσκω*.

ἀπο-θέμενος, 2 aor. part. mid. *ἀποτίθημι*.

ἀπο-θνήσκω, *θανοῦμαι*, *ἀπέθανον*, to die; frequently as the pass. of *ἀποκτείνω*, to be put to death.

ἀπο-καλέω (Att. ῶ), *ἐσω*, *-εκάλεσα*, to call back; to call by a name of abuse.

ἀπο-καλύπτω, *ψω*, to uncover, reveal (*apocalypse*).

ἀπο-κρεμάννυμι, *-κρεμῶ*, *ἀπ-εκρέμασα*, to hang up: pass. and mid. to be suspended, to hang oneself.

ἀπο-κρίνω, *κρῖνῶ*, separate. Mid. *ἀποκρίνομαι*, aor. *ἀπεκρινάμην*, to answer.

ἀπο-κτείνω, *κτενῶ*, *ἀπέκτονα*, *ἀπέκτανον*, *ἀπέκτεινα*, to kill, or condemn to death. *ἀποθνήσκω* is used for the passive.

ἀπο-λαμβάνω, *-λήψομαι*, to take back; to intercept, cut off.

ἀπόλαυσις, *εως*, *ἡ*, enjoyment, advantage: from

ἀπο-λαύω, *-σομαι*, *-έλαυσα*, to enjoy.

ἀπο-λειπτέος, *α*, *ον*, from

ἀπο-λείπω, *ψω*, *-λέλοιπα*, *ἀπέλιπον*, to leave behind.

ἀπο-ληφθεῖεν, 3 pl. 1 aor. opt. pass. *ἀπο-λαμβάνω*.

ἀπ-όλλυμι, *ἀπολέσω* or *ἀπολῶ*, *ἀπολώλεκα*. *ἀπώλεσα* (*Apollyon*, from the form *ἀπολλίω*), to destroy, to lose: mid. with perf. *ἀπόλωλα*, = to be undone, perish.

Ἀπόλλων, *ωνος*, *ὁ*, Apollo, son of Zeus and Leto, god of prophecy and of the sun; also called Phoebus.

ἀπο-λογέομαι (*οῦμαι*), *-ήσομαι*, to speak in defence; allege as justification. Cp. *ἀπολογία* a *Defence*, and note the change to the modern sense of *an acknowledgment of wrong doing*.

ἀπολω-, see *ἀπόλλυμι*.

ἀπο-νέμω, *-μῶ*, *-ένειμα*, to assign, apportion.

ἀπο-πέμπω, *ψω*, *-πέπομφα*, to send away, or back.

ἀπο-πεπλ-, perf. of *ἀπο-πλέω*.

ἀπο-πεπομφ-, perf. of *ἀπο-πέμπω*.

ἀπο-πηδάω (ῶ), *ήσω*, *ἀπεπήδησα*, to leap or start away from.

ἀπο-πλέω, *-εύσομαι*, *-πέπλευκα*, to sail away, or back.

Digitized by Google

ἀπο-πτύω, *ύσω*, *-έπτυσα*, to *spit* out; to abominate, to spurn: cp. *spuo*, *spuma*, *spue*, and *pituita*.

ἀπορέω (ῶ), *ήσω*, *ἠπόρησα* (*ἄπορος*), to be at a loss, be at a standstill.

ἀπορία, *ας*, *ἡ* (*ἄπορος*), difficulty, want.

ἄ-πορος, *ον* (*ἀ*, not, and *πόρος*), pathless, difficult, at a loss. *ἐν ἀπόρῳ εἶναι* = to be at a loss, in straits.

ἀπο-ρρέω (*ῥέω*), to flow off.

ἀπο-ρρίπτω, *ψω*, *-έρριψα*, to throw away, cast forth.

ἀπο-σκώπτω, *ψω*, *-έσκωψα*, to mock at.

ἀπό-στειλον, 1 aor. impr. act. from **ἀπο-στέλλω**, *-στελῶ*, *-έστειλα*, *-έσταλκα*, to send away (hence **ἀπόστολος**, an ambassador, *apostle*).

ἀπο-στερέω (ῶ), *-ήσω*, to deprive of.

ἀπο-στῶσι, 2 aor. subj. *ἀφ-ίστημι*.

ἀπο-τέμνω, *τεμῶ*, to cut off.

ἀπο-τίθημι, *θήσω*, put away, put off; mid. to put aside, postpone.

ἀπο-τίνω, *σω*, to pay back, pay in full.

ἀπο-τρέπω, *ψω*, to avert.

ἀπο-τρέχω, *-δραμοῦμαι*, to run away.

ἀπο-φεύγω, *ξομαι*, to escape; be acquitted. 2 aor. inf. *ἀποφυγεῖν*.

ἀ-πράγμων, *-ον*, *ονος*, *ὁ* and *ἡ* (*πρᾶγμα*, *πράττω*), untroubled. *τὸ ἄπραγμον* = *otium*.

ἀ-προσδόκητος, *ον* (*ἀ* and *προσδοκάω*), unexpected.

ἅπτω, *ψω*, *ἧφα*, to fasten; to kindle. Mid. with perf. *ἧμμαι*, to lay hold of, touch, with gen.

ἀπ-ωθέω (Att. ῶ), *-ώσω* or *-ωθήσω*, *-έωσα*, to thrust away, or off.

ἀπ-ωλ-, see *ἀπόλλυμι*.

ἀπώσασθαι, 1 aor. inf. mid. *ἀπωθέω*.

ἀπωτέρω (comp. adv. fr. *ἀπό*), further off.

ἄρ', = *ἄρα*, } before vowel.
ἀρ', = *ἆρα*, }

ἄρα, conj., then, therefore, after all, *contrary to expectation*, as it seems. *εἰ μὴ ἄρα* = *nisi forte*. This word never begins a sentence. Carefully distinguish from

ἆρα, interrog. particle, like Latin *ne*. *ἆρ' οὐ* = *nonne?* expecting the answer 'yes.' *ἆρα μὴ* = surely it is not? *num*.

Ἀργεῖος, *εία*, *εῖον*, belonging to Argos, Argive.

ἀργία, *ας*, *ἡ* (see *ἀργὸς*), laziness.

ἀργός, *ὸν* (*ἄεργος*, *ἀ*, not, and *ἔργον*, work), lazy.

Ἄργος, *ους*, *τὸ*, the capital of Argolis, in the Peloponnese.

ἀργύριον, *ου*, *τὸ*, a silver coin; silver, cash.

ἄργυρος, *ου*, *ὁ*, [√ARG, whence *ἀργὸς*, bright, *argentum*, *albus*], silver; money.

ἀργυροῦς, *ᾶ*, *οῦν*, of silver.

Ἄρειος πάγος, *ου*, *ου*, *ὁ*, 'Mars' hill' at Athens, where St. Paul preached; the chief court sat there.

ἀρέσκω, *ἀρέσω*, *ἤρεσα*, to please.

ἀρετή, *ῆς*, *ἡ*, valour, virtue, excellence (same root as *Ἄρης*).

Ἄρης, *εως*, *ὁ*, Ares, the god of war, corresponding to Latin *Mars*. *Ἄρην πνεῖν* or *βλέπειν*, to breathe or look Mars, or war.

ἀριθμός, *οῦ*, *ὁ*, number (*arithmetic*).

Ἀριστείδης, *ου*, *ὁ*, the Athenian statesman and general in the time of the Persian wars, known as 'the Just.'

Ἀριστογείτων, *ονος*, *ὁ*, see *Ἁρμόδιος*.

ἄριστον, *τὸ*, breakfast. (ᾰ).

ἄριστος, *η*, *ον*, see *ἀγαθὸς*; akin to *Ἄρης*. (ᾰ).

Ἀριστοτέλης, *ους*, *ὁ*, Aristotle of Stageira (hence called the Stagirite), founder of the Peripatetic School and tutor of Alexander the Great, 384–322 B.C.

Ἀρκαδία, *ας*, *ἡ*, a province in the centre of the Peloponnese.

Ἀρκάδιος, *ὁ*, an Arcadian.

Ἀρκάς, *άδος*, *ὁ*, an Arcadian.

Digitized by Google

ἀρκέω, *ἑσω, ἤρκεσα*, to suffice, avail, impers. *ἀρκεῖ μοι* with inf. 'I am content to do it.'

ἄρκος, *ου*, *ὁ* and *ἡ* (used for *ἄρκτος* by Aelian), a bear..

ἀρκούντως (contr. fr. *ἀρκεόντως*, adv. pres. part. from *ἀρκέω*), enough, abundantly.

ἀρκτέον (*ἄρχομαι*), one must begin.

ἄρκτος, *ου*, *ὁ* and *ἡ*, (1) a bear, (2) the constellation Ursa (whence *arctic*).

Ἁρμόδιος, *ου*, *ὁ*, an Athenian patriot who, with Aristogeiton, determined to deliver the city from the tyranny of the sons of Pisistratus. They succeeded in assassinating Hipparchus B.C. 514, and were looked on as the deliverers of their country.

ἁρμονία, *ας*, *ἡ* (*ἁρμόζω*, to fit to), an adjustment, a *harmony*.

ἀρνέομαι (*οὔμαι*), *ἠσομαι, ἤρνημαι, ἠρνήθην*, to deny, refuse.

ἀρνός, *τοῦ* or *τῆς* (*ἀμνός* is used for the nom.), a lamb.

ἄρξειν, see *ἄρχω*.

ἁρπάζω, *ἀσομαι, ἥρπακα, ἥρπασα* (*Harpy, rapio*), to snatch, to carry off.

ἀρρωστέω (Att. *ῶ*), to be *ἄρρωστος*, to be weak, or sick.

ἄ-ρρωστος, *ον* (*ἀ* and *ῥώννυμι*, to be strong), sickly, weak.

Ἀρτάβανος, *ου*, *ὁ*, Artabanus, brother of Darius Hystaspis, and uncle of Xerxes.

Ἄρτεμις, *ιδος*, *ἡ*, Artemis, daughter of Zeus and Leto, and sister of Apollo; goddess of hunting.

ἄρτι, adv. just now.

ἀρχαῖος, *αία, αῖον* (*ἀρχή*, beginning), from the beginning, ancient (archaic).

ἀρχή, *ῆς*, *ἡ*, (1) beginning, (2) rule, government. *ἐξ ἀρχῆς* = *de novo* = from the first, anew; *τὴν ἀρχὴν* or *ἀρχὴν* with a negative = (not) *at all*.

Ἀρχίδαμος, *ου* *ὁ*, Archidamus II, king of Sparta, B.C. 469—427, father of Agis.

Ἀρχύτας, *ου*, *ὁ*, Archytas, a Pythagorean philosopher of Tarentum, fl. 400—365 B.C., statesman, general, and astronomer. Fond of children,—invented an infant's rattle.

ἄρχω, *ξω, ἦρξα* (hence our *arch*-angel, *arch*-bishop, etc.), to rule; with gen. to rule over some one; mid. to begin, also with genitive. *οἱ ἀρχόμενοι* = 'the subjects.'

ἄρχων, *οντος*, *ὁ* (the present participle of *ἄρχω*), a ruler; in Athens, the highest officers of the republic were called the Archons. Hence *οἱ ἄρχοντες*, the government.

ἀσέβεια, *ας*, *ἡ* (*ἀσεβὴς*), impiety.

ἀσεβέω (*ῶ*), *ἠσω*, to be *ἀσεβὴς*, or impious, followed by *περὶ*, *εἰς*, or *πρὸς* with an accusative.

ἀ-σεβὴς, *ἐς* (*ἀ*, not, and √SEB of *σέβομαι, σεμνὸς*, etc.), impious.

ἀσθένεια, *ας*, *ἡ*, strengthlessness, weakness (*ἀσθενὴς*).

ἀσθενέω (*ῶ*), to be *ἀσθενὴς*, weak.

ἀ-σθενὴς, *ἐς* (*ἀ*, not, and *σθένος*, *τὸ*, strength), strengthless, weakly.

Ἀσία, *ας*, *ἡ*, Asia.

ἀσκέω (*ῶ*), *ἠσω, ἤσκησα*, to train, practise. (Hence *ascetic*.)

ἀσκῆσαι, 1 aor. inf. *ἀσκέω*.

ἀσκητέον, verb. adj. fr. *ἀσκέω*, one must practise.

Ἀσκληπιὸς, *οῦ*, *ὁ* (Aesculapius; where, as in other words obtained by oral tradition and not by literature (Roby, Lat. Gram. p. 71), the early Latins inserted a *u* between two consonants, e.g. *Hercules, Tecumessa, Alcumena*), the god of healing, son of Apollo.

ἄσμενος, *η*, *ον* (orig. a participle of *ἥδομαι* = *ἀνμενος*), glad, pleased.

ἀσμένως, gladly.

ἀσπάζομαι, *σομαι*, to salute, whether at meeting or parting. Hence.

Digitized by Google

to welcome, or to take leave of.

ἀσπὶς, *ἀσπίδος*, *ἡ*, a shield.

ἀ-στεφάνωτος, *ον* (*στεφανόω*, *στέφανος*), uncrowned; without the wreath awarded to victors.

ἀστὴρ, *ἔρος*, *ὁ*, *star* (Lat. *stella* for *sterula*; Skt. *tārā*; Germ. *stern*): prob. initial *α* was unconsciously added in Greek to secure ease in pronunciation, as *e* is added in French and Spanish.

ἀστὸς, *οῦ*, *ὁ* (*ἄστυ*), a citizen.

ἀστραπὴ, *ῆς*, *ἡ*, lightning.

ἀστράπτω, *ψω*, *ἤστραψα*, to lighten. Impers., or rather with *Ζεὺς* as the unexpressed personal subject.

ἄστρον, *ου*, *τὸ*, a constellation (*astrum*, v. *ἀστήρ*).

ἀστρονομέω (*ῶ*), *-ήσω*, to be an *ἀστρο-νόμος* (*νέμω*), or one who classes or arranges the stars; to contemplate the stars.

ἄστυ, *εως*, *τὸ*, a city.

ἀσφάλεια, *ας*, *ἡ*, firmness, safety; from

ἀ-σφαλὴς, *ἐς*, firm (*ἀ*, not, and *√σφαλ* of *σφάλλομαι*, I trip).

ἀσφαλῶς, adv. securely.

ἄ-σχολος, *ον* (*σχολὴ*), without leisure.

ἄ-τακτος, *ον* (*τάττω*, *√ταγ*), disorderly.

ἅτε (prop. acc. n. pl. of *ὅστε*), (1) as, (2) inasmuch as, seeing that, Lat. *quippe*, with participle.

ἀ-τείχιστος, *ον* (*τειχίζω*, *τεῖχος*), unwalled, unfortified.

ἄτερ, prep. with gen., without.

ἀ-τερπὴς, *ἐς*, joyless (*τέρπω*).

ἀτιμάζω, *σω*, *ἠτίμασα* (*ἄτιμος*, *ον*), to slight, to dishonour.

ἀτιμία, *ας*, *ἡ*, dishonour, outlawry.

ἄ-τιμος, *ον* (*ἀ*, not, and *τιμὴ*), dishonoured; disfranchised.

ἀτίμως, adv. dishonourably.

Ἄτλας, *αντος*, *ὁ*, one of the older gods, who bore up the pillars of heaven and earth. A picture of him used to preface any collection of maps. From Mount Atlas comes also our *Atlantic*.

ἄ-τοπος, *ον*, outlandish, strange, absurd: (Utopia fr. *οὐ* and *τόπος*).

Ἀτρεὺς, *έως*, *ὁ*, son of Pelops, father of Agamemnon and Menelaus, who were consequently called Atridae, or sons of Atreus.

ἅττα = *τινὰ*, from *τις*.

ἄττα = *ἄτινα*, from *ὅστις*.

Ἀττικὴ, *ῆς*, *ἡ* (adj., sc. *χώρα*, fr. *ἀκτὴ*), Attica, the district in Hellas of which Athens was the capital.

αὖ, again, on the other hand.

αὐγὴ, *ῆς*, *ἡ*, radiance, dawn.

αὐθ-αίρετος, *ον* (*αὐτὸς* and *αἱρέομαι*), self-chosen.

αὖθις, adv. again.

αὐξάνω, *ήσω*, *ηὔξηκα*, *ηὔξησα* (*augeo*, *augment*), to increase, exalt: pass. to grow, rise.

αὔριον, adv. to-morrow; *ἡ αὔριον*, indecl. the morrow.

αὐτ-άρκης, *ες* (*αὐτὸς* and *ἀρκέω*), sufficient in oneself.

αὐτὴ, fem. of *αὐτός*.

αὕτη, fem. of *οὗτος*.

αὐτὴ, = *ἡ αὐτὴ*, the same.

αὐτο-κράτωρ, *ορος* (*κρατέω*), one's own master: free and independent.

αὐτό-ματος, *η*, *ον*, acting of one's own will. *ἀπὸ τοῦ αὐτ.* spontaneously, in the ordinary course of things (*μάω* obsolete, to desire).

αὐτό-μολος, *ον* (*√μολ*, see *βλώσκω*), going of oneself, a deserter.

αὐτὸν, contr. for *ἑαυτὸν*, and that for *ἐ-αὐτὸν*, *him-self*.

αὐτὸς, *ή*, *ὸ* (*autocrat*, etc.), 1. self, of oneself, alone, without help; *καὶ αὐτὸς*, *et ipse*, I my-, thou thy-, he him- self also. *αὐτὸς* in this sense goes with any of the personal pronouns; 2. in all cases but the nominative, *him*, *her*, *it* = *is*, *ea*, *id*; 3. *ὁ αὐτὸς*, *ἡ αὐτὴ*, *τὸ αὐτὸ*, etc., the same, followed

Digitized by Google

by dat. *αὐτὸς παρ' αὐτοῦ* = himself from himself, untaught. *αὐτὸς ἑαυτοῦ ἀμείνων γεγένηται* = he has surpassed himself.

αὐτοῦ, (1) see *αὐτός*.

αὐτοῦ, (2) there, on the spot, see § 70.

αὐτοῦ, for *ἑαυτοῦ* and that for *οὗ αὐτοῦ*, of himself.

αὐτό-χειρ, *ρος*, *ὁ*, *ἡ*, doing with one's own hand; murderous.

αὑτῷ, for *ἑαυτῷ*, *οἱ-αὐτῷ*, to himself.

ἀφ' = *ἀπό*, before a rough breathing.

ἀφ-αιρέω (*ῶ*), *ἥσω*, *ἀφῄρηκα*, *ἀφεῖλον*, with double accus., to take away; so too in middle.

ἀφανίζω, *ιῶ*, *ἠφάνικα*, *ισα* (*ἀ-φανής*, fr. √*φαν*, see *φαίνω*), to conceal, put out of sight, make away with, to abolish.

ἀφ-είλετο, 2 aor. mid. from *ἀφαιρέω*.

ἀφ-εκτέον, verb. adj. from *ἀπέχω*, one must refrain from, with gen.

ἀφ-ἑλῃς, 2 aor. subj. from *ἀφαιρέω*.

ἀ-φῃρέθην, 1 aor. ind. pass. *ἀφαιρέω*.

ἄ-φθονος, *ον* (*ἀ*, not, and *φθόνος*, envy), without stint, abundant.

ἀφθόνως, plentifully.

ἀφ-ἵεσαν, imperf. from *ἀφίημι*.

ἀφ-ίημι, *ἀφήσω*, *ἄφεικα*, *ἄφηκα*, to set free from, with gen. to send away; to neglect.

ἀφ-ικνέομαι (*οῦμαι*), *ἀφίξομαι*, *ἀφῖγμαι*, *ἀφικόμην*, to arrive at, come to.

ἀφῖκται, 3rd sing. perf. of foregoing.

ἀφ-ίστημι, *ἀποστήσω*, *ἀπέστησα*, to remove; mid. with perf. *ἀφέστηκα* and 2 aor. *ἀπέστην*, to keep away from, to escape, with gen.

ἀ-φόρητος, *ον* (*ἀ*, not, and *φορέω*, *φέρω*), unbearable.

ἀφορμή, *ῆς*, *ἡ*, starting-point (*ἀπὸ* and *ὁρμάω*).

ἄ-φροντις, *ιδος*, *ὁ*, *ἡ*, free from care, heedless (Lat. *securus*).

ἄ-φρων, *ον* (*ἀ*, not, and *φρήν*, sense), foolish: like Latin *amens*, comp. *ἀφρονέστερος*, *τατος*.

ἀ-φυής, *ἐς* (*φυή*, *φύσις*), without natural talent, witless, simple.

ἀ-χάριστος, *ον* (*χαρίζομαι*, *χάρις*), ungrateful, *πρός τινα*, to any one. *τὰ ἀ.* = unkindnesses.

ἄχθομαι, *ἐσομαι*, *ἠχθέσθην*, to be vexed at, with dat.

ἄχθος, *ους*, *τὸ*, a burden; care, grief.

Ἀχιλλεύς, *έως*, *ὁ*, Achilles, son of Peleus and Thetis, leader of the Myrmidons against Troy.

ἀ-χρεῖος, *ον* (*χρεία*), of no use, good for nothing.

ἄ-χρηστος, *ον* (*χρηστός*), not useful, = *ἀχρεῖος*.

ἄχρι (before vowels **ἄχρις**), prep. with gen. until, up to. § 85.

B.

Βαβυλών, *ῶνος*, *ἡ*, Babylon, one of the greatest cities of the ancient world, traversed by the Euphrates. From B. C. 625, when the revolt against Assyria terminated successfully in the destruction of Nineveh, till it was taken by Cyrus in 539 B. C. it was the capital of the Chaldaean empire.

Βαβυλώνιος, *α*, *ον*, Babylonian. *οἱ Βαβ.* the Babylonians.

βαδίζω, *ιοῦμαι*, *βεβάδικα*, *ἐβάδισα*, to march, to go.

βάθος, *ους*, *τὸ*, depth, the bottom: akin to *βένθος*, *abyss*, *bottom*, *fundus*. Hence *bathos*.

βάθρον, *ου*, *τὸ*, a base, foundation: the step of a ladder. √*βα* of *βαίνω*.

βαίνω, *βήσομαι*, *βέβηκα*, *ἔβην*, to go, walk. (Lat. *bitere*, *ar-biter*, fr. *ad-biter*).

Βάκχος, *ου*, *ὁ*, Bacchus, the god of wine, inspiration, and the drama; a Bacchanal, *one inspired*, in opp. to a mere attendant worshipper.

Digitized by Google

βάλλω, *βαλῶ*, *βέβληκα*, *ἔβαλον*, to throw; to pelt, to strike; esp. of hitting with a missile.

βαντ-, 2 aor. part. *βαίνω*.

βάπτω, *βάψω*, *ἔβαψα*, (*baptize*), to dip; to dye.

βαρβαρικός, *ή*, *όν*, pertaining to *βάρβαροι*, foreign, like a foreigner, opp. to *Ἑλληνικός*, Greek.

βάρβαρος, *ον*, not Greek, foreign. The word first means 'unintelligible of speech,' cf. *balbus*, *balbutire;* and Ovid in exile, 'Barbarus hic ego sum, quia non intelligor ulli.'

βαρέως, heavily; *β. φέρειν* = *graviter ferre*, to brook ill: adv. from

βαρύς, *εῖα*, *ύ*, (Lat. *gravis*, Skrt. *gurus*), heavy; troublesome.

βάς, *βᾶσα*, *βάν*, 2 aor. part. *βαίνω*.

βασίλεια, *ας*, *ἡ*, queen.

βασιλεία, *ας*, *ἡ*, kingdom.

βασίλειον, *ου*, *τό*, and in pl., a palace.

βασιλεύς, *έως*, *ὁ*, king; esp. without art. 'the reigning king of Persia;' (*basil*-plant = herb-*royal*, *Königs*-kraut; *basilisk*, a snake with a white spot—suggestive of a crown —on its head; *Basil.*)

βασιλεύω, *σω*, *ἐβασίλευσα*, to be king, to rule, with gen. § 69.

βασιλικός, *ή*, *όν*, (whence *basilica*), like a king, kingly, royal.

βάτραχος, *ου*, *ὁ*, a frog; (hence *Batracho-myo-machia*).

βαύζω, to bark at, with acc. like *ὑλακτῶ*. A word formed to imitate a dog's bark, which the Greeks wrote *βαῦ*, *βαῦ*.

βέβαιος, *ον* [rarely *α*, *ον*], fixed, firm, sure.

βεβηκ-, perf. *βαίνω*.

βεβληκ-, perf. *βάλλω*.

βεβούλευκ-, perf. *βουλεύω*.

βελτίων, *ον*, **βέλτιστος**, *η*, *ον*, } see *ἀγαθός*.

βία, *ας*, *ἡ* (Lat. *vis*), force, violence: *βίᾳ* or *πρὸς βίαν*, perforce.

βιάζομαι, *σομαι*, *βεβίασμαι*, *ἐβιασάμην*, to use force, to act violently; to force one's way.

βίαιος, *α*, *ον*, (*βία*), violent.

βιαίως, adv. violently.

βιασάμενος, 1 aor. part. *βιάζομαι*.

βιβλιάριον, *ου*, *τό*, (*βιβλίον*), a paper, or little book.

βιβλίον, *ου*, *τό*, (whence *bibliography*, *biblio-latry*), a writing, a book. The pl. *τὰ βιβλία*, familiar on the title-page of the Vulgate as *Biblia Sacra*, has passed into English as the *Bible*, which word denotes consequently not the *Book* but the *Books*.

βιβρώσκω, *βρώσομαι*, *βέβρωκα*, to eat or eat up.

βίος, *ου*, *ὁ* (same root as *vivo*, *quick;* hence *bio-logy*, *bio-graphy*), life, way of life; livelihood.

Βίτων, *ὁ*, a son of Cydippe, priestess of Hera at Argos. What is known of him and his brother Cleobis is told by Herodotus, whence the extract in the text is taken.

βλαβερός, *ά*, *όν* (√*βλάβη*), hurtful, noxious.

βλάβη, *ης*, *ἡ*, hurt, injury, damage.

βλάπτω, *ψω*, *βέβλαφα*, *ἔβλαψα*, to hurt, injure.

βλέπω, *βλέψω*, *βέβλεφα*, *ἔβλεψα*, I see, look: whence

βλέφαρον, *ου*, *τό*, (mostly plur.), eyelid.

βλώσκω, *μολοῦμαι*, *μέμβλωκα*, *ἔμολον*, to go, to come. The root is seen as *μολ* in the aorist and in the future *μολοῦμαι* (contr. fr. *μολ-έσομαι*); it occurs as *μλω* in the present and perfect. For the metathesis — or transposition of letters—and the parasitic *β*, see *βροτός*.

βοάω (Att. *ῶ*), *βοήσομαι*, *βεβόηκα*, *ἐβόησα* (Lat. *boo*, *reboare*), to cry, shout.

βόες, *ῶν*, n. pl. *βοῦς* = Lat. *boves*, *bo(v)um*.

Digitized by Google

βοή, ῆς, ἡ, a cry, shout.
βοήθεια, ας, ἡ (*βοηθός*), help, rescue.
βοηθέω (Att. ῶ), ήσω, *βεβοήθηκα* [*βοηθός*], ἐβοήθησα, to aid, with dat.
βοηθός, οῦ, ὁ [contr. fr. *βοη-θόος* (*βοή*, *θέω*), hasting to the battle-cry], an assistant, an ally.
Βοιωτία, ας, ἡ (*βοῦς*, from its fat pastures), Boeotia, a Greek state, north of Attica, with Thebes for its chief town.
Βοιωτός, οῦ, ὁ, a Boeotian.
βορά, ᾶς, ἡ (*vorare, voracity, devour*; *βιβρώσκω*, to eat), food.
Βορέας, ου, ὁ (Att. Βορρᾶς, ᾶ), Boreas, the North Wind. *πρὸς Βορρᾶν*, northwards.
βόσκω, ήσω, ἐβόσκησα, act. of the herdsman, *pascere*, to feed; pass. of cattle, *pasci*, to graze.
βούλευσις, εως, ἡ (*βουλεύω*), deliberation.
βουλεύω, εύσω, *βεβούλευκα*, ἐβούλευσα, to consider; in past tenses, to resolve on: to be a member of the *βουλή* or council: mid. to deliberate. The fut. mid. is used as a passive.
βουλή, ῆς, ἡ (*βούλομαι*), purpose, counsel; the council or senate.
βούλησις, εως, ἡ, a willing; will, purpose.
βούλομαι, ήσομαι, *βεβούλημαι*, ἐβουλήθην (*volo, vol*unteer), to wish: εἰ *βούλει*, εἴ σοι *βουλομένῳ ἐστί*, 'if you please.' ὁ *βουλόμενος*, anyone that pleases.
βοῦς, *βοός*, ὁ and ἡ (Lat. *bos, bovis* = *βοFς, βοFος*; hecatom-*b*, ἑκατόμβη, 100 oxen, where the unpronounced *b* is for this whole word), ox, cow.
βραδέως, adv. slowly; from
βραδύς, εῖα, ύ, slow.
βραδύτερος, τέρα, τερον, comp. of *βραδύς*. Other forms are *βραδίων* (*βράσσων*), *βράδιστος*.
βραδυτής, τῆτος, ἡ, slowness.
βραχείς, ῆναι, etc., 2 aor. *βρέχω*.
βραχίων, ονος, ὁ (*brachium*), the arm.
βραχύς, εῖα, ὐ (*brevis*, for breghvis; cf. *levis* for leghvis, Grk. ἐλαχύς). short, small, few; comp. and superl. regular; also *βραχίων*, *βράχιστος*.
βρέχω, *βρέξω*, ἔβρεξα; ἐβρέχθην, ἐβράχην; *βέβρεγμαι* (Lat. *rigare*, Germ. *regen*, our *rain*; so *wain* = *waggon*), to wet, esp. on the surface, opp. to *τέγγω*: pass. to get wet.
βροντάω (Att. ῶ), ήσω, ἐβρόντησα, to thunder. The suppressed subject is Ζεύς.
βροντή, ῆς, ἡ, thunder.
βροτός, οῦ, ὁ, a mortal. *ἄμβροτος* and *ἀμβροσία*, q.v., show the *μ* of the root. Between the *μ* and the *ρ* a *β* has slipped in through a carelessness of pronunciation, and in *βροτός* the *μ* has ultimately been driven out. *μρο* is the same root as *μορ* (Lat. *morior, mors, mortalis*) and *μορτος, mortus*, would exactly correspond to *βροτός*. So *βλώσκω* fr. *μολίσκω, μλοΐσκω, βλίττω* fr. *μβλίττω, μελίττω, μεσημβρία* fr. *μέσῃ ἡμέρα*. Note the accent, which is that of all verbals in *-τος*: *βρότος* (paroxytone) means *gore*.
βρόχος, ου, ὁ, a noose for hanging.
βύρσα, ης, ἡ (hence *bursa, purse, bourse*), a hide; leather.
βωμός, οῦ, ὁ, altar (*βαίνω*).

Γ.

γ' = **γε**, before a vowel.
γαῖα, ας, ἡ, poetical for *γῆ*.
Γάϊος, ου, ὁ, Gaius, a Roman praenomen.
γάλα, *γάλακτος*, τὸ (for *γαλακ*, Lat. *lac, lactis*; cp. *ἀμέλγω*, *mulgeo, milk*), milk.
γαμβρός, ου, ὁ (√*γαμ* of *γαμέω*), any connexion by marriage (Lat.

Digitized by Google

affinis), esp. a son-in-law, or father-in-law.

γαμέω (ῶ), *γαμῶ*, *γεγάμηκα*, *ἔγγημα*, with acc. = *ducere uxorem in matrimonium*, to marry; **γαμοῦμαι**, mid. with dat., of the woman, *nubere viro*, to marry.

γάμος, *ου*, ὁ (poly*gamy*, *gamo*-petalous), marriage; *γάμοι*, a wedding feast, Lat. *nuptiae*.

γὰρ, conj. *for*. This word can never begin a sentence or clause; generally it comes second. In answers, it must be translated, 'Yes, for . . ,' or 'No, for . . .' It adds force (1) to questions, *τίς γάρ*; = why, who? like *quisnam*; (2) to wishes, *εἰ γὰρ*, *πῶς γὰρ* ≐ would that, *utinam*.

γαστὴρ, *τρὸς*, ἡ (*gastric*), belly, (Latin *venter*): note the declension.

γε, at least, = *quidem*; certainly, surely, in truth, indeed, etc. Often it is best translated by an emphasis. *ἔγωγε* = I for my part. *καὶ . . . γε . . .* = 'Yes and . . .'

γεγενη-, see *γίγνομαι*, perfect.

γεγον-, perf. from *γίγνομαι*.

γεγραφ-, perf. *γράφω*.

γεγὼς, *ῶσα*, *ὼς*, part. perf. of *γίγνομαι*, contr. for *γεγαὼς*, from *γέγαα*, like *γεγονὼς* from *γέγονα*.

γείτων, *ονος*, ὁ and ἡ, a neighbour.

γελάσαι, 1 aor. inf. or opt. act. from

γελάω (ῶ), *ἀσομαι*, *ἐγέλασα*, to laugh, or laugh at.

γέλοιος or **γελοῖος**, *α*, *ον*, laughable, witty, ridiculous.

γέλως, *ωτος* (Att. *γέλω*), ὁ, laughter; matter for laughter.

γένει, dat. sing. *γένος*.

γενεσθ-, 2 aor. *γίγνομαι*.

γένεσις, *εως*, ἡ (√*γεν* of *γένος*, gi-g(e)no, etc.), origin, source; birth. Hence *Genesis*.

γενη-, 2 aor. or fut. of *γίγνομαι*.

γενικὸς, ἡ, ὸν, pertaining to the *γένος*, generic, as opposed to *εἰδικὸς*, specific. *ἡ γενικὴ πτῶσις*, the genitive case: see § 56.

γενναῖος, *α*, *ον* (fr. *γέννα* = *γένος*), suitable to one's birth, noble (in mind and blood), brave.

γενναιότης, *ητος*, ἡ, nobility.

γενναίως, adv. nobly.

γεννάω (Att. ῶ), *ήσω*, *γεγέννηκα*, *ἐγέννησα* (*γέννα* = *γένος*), to beget, produce.

γενοι-, 2 aor. opt. *γίγνομαι*.

γενόμενος, 2 aor. part. *γίγνομαι*. ὁ *γενόμενος* = the (new)born, in opp. to ὁ *ἀπογενόμενος*, the dead.

γένος, *ους*, *τὸ* (*genus*, cp. *γίγνομαι*, *gigno*), race, family, kind.

γεραιὸς, ὰ, ὸν, (*γέρων*), old. Comp. and superl. *γεραίτερος*, *τατος*.

γέρας, *ως*, *ᾳ*, *τὸ*, prize, privilege, prerogative.

γέρων, *οντος*, ὁ, an old man; plur. elders, senators (at Sparta), cp. our court of *alder*-men. As adj. = *old*.

γεύω, *σω*, *ἔγευσα*, to give to taste. Mid. with gen. *to take a taste of*.

γέφῦρα, *ας*, ἡ, a bridge.

γεωμέτρης (*γεω-* = *γε-ιο-* = *γη-ιο-* belonging to the earth, and *μετρέω*, *I measure*), lit. a landmeasurer, a geometer.

γεωμετρία, *ας*, ἡ, geometry.

γεωργέω (ῶ), *ήσω*, *ἐγεώργησα*, to be a *γεωργὸς* or husbandman: with acc. to till.

γεωργὸς, *οῦ*, ὁ (*γῆ*, *ἔργον*, hence *George*, *Georgic*), a tiller of the earth, a husbandman.

γῆ, *γῆς*, ἡ (contr. for *γέα*), the earth, land: *ποῦ γῆς*; = *ubi gentium*? *κατὰ γῆν*, on land, *κατὰ γῆς*, beneath the earth. Hence *ge*ology, *ge*ography, etc.

γήλοφος, *ου*, ὁ (otherwise *γεώλοφος*), a hill, from *γῆ* and *λόφος*, a crest, neck, or ridge.

γηραιὸς, ὰ, ὸν (*γῆρας*), old: (poetic).

γῆρας, *ως*, *ᾳ*, *τὸ* (*γέρων*), old age.

γίγας, *αντος*, ὁ (from √*γεν*), whence

Digitized by Google

our *giant;* generally in the pl. the Giants, sons of Uranus and Gaia.

γίγνομαι, γενήσομαι, γεγένημαι, ἐγενόμην, 2 perf. **γέγονα,** (a verb redupl. like *gi-gno,* from √**γεν** of **γένος,** *genus,* seen in our words *queen* and *kin*), to be born, to become, to happen.

γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνων, (redupl. like **γίγνομαι,** the root is **γνο-,** as in Lat. *ignotus,* from *in* and (*g*)*notus,* (*g*)*no-sco,* cp. **νοέω** and **ἀγνοία,** and our words *know, ken*), to get knowledge of, to perceive, to know.

γλυκύς, εῖα, ύ (same root as *dulcis*), sweet to taste, delightful, comps. **γλυκίων, ιστος,** or regular.

γλῶσσα or **γλῶττα, ης, ἡ** (*gloss, glossary* and *polyglot*), the tongue, language.

γνάθος, ου, ἡ (**γένυς, gena**), the jaw, cheek.

γνήσιος, ία, ιον (for **γενέσ-ιο-ς,** from **γένος**), of the (true) race, genuine, legitimate, true.

γνοι-, 2 aor. opt. of **γιγνώσκω.**

γνούς, 2 aor. part. act. of **γιγνώσκω,** having got to know.

γνώμη, ης, ἡ (**γι-γνώ-σκω;** the *gnomic* poets, *gnomon, physio-gnomy*), mind, opinion, temper; resolution, decree; maxim; an idea, a thought.

γνῶναι, 2 aor. inf. of **γιγνώσκω.**

γνωρίζω, ιῶ, ἐγνώρικα, ισα, (√**γνο**), to investigate, discover, make known.

γνωσ-, see **γιγνώσκω.**

γνῶσι(ν), 2 aor. subj. of **γιγνώσκω.**

γονεύς, έως, ὁ, father; **οἱ γονεῖς** = the parents; (√**γεν** of **γένος** and **γίγνομαι**).

γόνυ, ατος, τό (*genu,* and our) *knee.*

Γοργίας, ου, ὁ, a celebrated rhetorician of Leontini, B.C. 480–380.

γοῦν (**γε, οὖν**), at least, for instance.

γράμμα, τος, τό (for **γράφμα,** like *summus* for *supmus*), a letter (of the alphabet); pl. the alphabet, a letter (*litterae* or *epistola*); letters, learning. Hence *grammar* (by the addition of the Latin suffix *-arius*), tele*gram,* etc.

γραμματικός, ή, όν (*grammatical*), skilled in grammar, teaching grammar, a scholar.

γραῦς, ᾶός, ἡ, an old woman.

γραφεῖον, ου, τό (**γράφω**), a pen, or stile (*stilus*).

γραφεύς, έως, ὁ, a painter.

γράφω, γράψω, γέγραφα, ἔγραψα (grave, engrave), to draw, write; propose a law. **γράφεσθαί τινα** with gen. of the crime, sc. **δίκην,** to indict a man for.

γραψ-, see **γράφω,** 1st aor.

γυμνάζω, σω, ἐγύμνασα (**γυμνός**), to train naked, to train for athletics: mid. to practise, exercise oneself. (Hence *gymnastics,* etc.)

γυμναστέος, α, ον, to be practised; neut. one must practise.

γυμνικός, ή, όν (**γυμνός**), pertaining to gymnastic exercises; **γ. ἀγών,** a gymnastic contest.

γυμνός, ή, όν, naked; unarmed; bare of, with gen.

γυνή, αικός, voc. **γύναι** (*miso-gynist*), a woman, wife, lady. The voc. **γύναι** is a respectful form of address.

Δ.

δ' = δέ, before a vowel.

δαίδαλος, η, ον, skilfully wrought. **ὁ Δ.** = the artist of Crete, who, among other inventions, devised wings.

δαιμόνιον, ου, τό (prop. neuter of **δαιμόνιος,** divine), a deity, an inferior divinity.

δαίμων, ονος, ὁ and **ἡ,** a deity: **ἀγαθὸς δ.,** good *fortune*: (hence *demon, demoniac,* etc.).

δάκνω, δήξομαι, δέδηχα, ἔδακον, to bite, sting.

Digitized by Google

δάκρυ, *υος*, *τό*, a tear, poetic form for

δάκρυον, *ου*, *τό* (*lacruma*), our *tear*.

δακρύω, *σω*, *ἐδάκρῡσα*, to shed tears, lament.

δάκτυλος, *ου*, *ὁ* (*dactyl*, *digitus*, *δείκνυμι*), a finger.

δάμαρ, *αρτος*, *ἡ* (*δαμάζω*, *tame*), a wife.

δανείζω, *σω*, *ἐδάνεισα*, to lend: mid. to get lent to oneself, to borrow.

δαπανάω, *ήσω*, *δεδαπάνηκα*, *ἐδαπάνησα*, to spend; to use up.

Δαρεῖος, *ου*, *ὁ* (a Persian word, 'the mighty'), 4th king of Persia, B.C. 521–485, invader of Scythia and Greece.

δὲ, in the second place, and, but, now (introductive as in our 'Now, Sir,' etc.); often preceded by *μὲν* = *it is true . . . but still . . .* like Lat. *tamen* after *quidem*.

δέδια (*δείδω*), perf. used for pres.

δέδοικα (*δείδω*), perf. used for pres.

δέδωκα, perf. *δίδωμι*.

δεῖ, *oportet*, it behoves, with acc. *δεῖ με ποιεῖν*, *I ought to do*. *δέῃ*, *δέοι*, *δεῖν*, *ἔδει*, *δεήσει* are the subj. opt. inf. impf. and future.

δεῖγμα, *τος*, *τό* (*δείκνυμι*), a sample.

δείδω, *σω*, *δέδια* or *δέδοικα*, *ἔδεισα*, to fear.

δείκνυμι, *ξω*, *ἔδειξα* (*digitus*, *indico*), to show, explain, prove.

δειλία, *ας*, *ἡ* (*δειλός*), cowardice.

δειλός, *ἡ*, *όν* (*δέος*), cowardly.

δειμαίνω, only in pres. and impf., to be afraid of.

δεῖνα, *ὁ*, *ἡ*, *τό*, *δεῖνος*, *δεῖνι*, *δεῖνα*, so and so; such an one; what's his name.

δεινός, *ἡ*, *όν* (*δέος*), 1. terrible, dangerous; *δεινὰ παθεῖν*, to be ill-used; *δεινὸν ποιεῖσθαι*, *aegre ferre*. 2. strange. 3. skilful, with inf. *δεινὸς λέγειν*, good at speaking. Comp. and superl. *δεινότερος*, *-ότατος*.

δεῖξαι, 1 aor. *δείκνυμι*.

δειπνέω (Att. *ῶ*), *ήσω*, *δεδείπνηκα*, *ἐδείπνησα*, to dine.

δεῖπνον, *ου*, *τό* (*δάπτω*; *dapes*; *δαπάνη*), dinner: (= Lat. *cena*).

δεισ-, 1 aor. *δείδω*.

δεισι-δαιμονία, *ας*, *ἡ*, reverence for the gods; superstition; see

δεισι-δαίμων, *ον* (*δείδω* and *δαίμων*), fearing the gods, in good or bad sense; religious — or — superstitious. Applied by St. Paul in no bad sense to the Athenians, when he addressed them from Mars' Hill.

δεῖται, see *δέω*, to lack.

δέκα, *οἱ*, *αἱ*, *τὰ* (*decem*, *decad*), ten.

δέκατος, *η*, *ον*, tenth.

δέλτος, *ου*, *ἡ* (from the shape Δ), a writing-tablet.

Δελφοί, *ῶν*, *οἱ*, a town in Phocis, on Mount Parnassus, famous for its oracle and temple of Apollo, and for the Pythian games.

δένδρον, *ου*, *τό*, a tree.

δέξεσθε, see *δέχομαι*.

δεξιά, *ᾶς*, *ἡ* (sc. *χεὶρ*), the right hand (or arm); *δεξιὰν διδόναι*, to shake hands; Germ. *die Hand geben*.

δεξιός, *ά*, *όν*, on the right hand; fortunate; adroit (dexterous).

δέομαι, see *δέω*, to lack.

δέον, see *δέω*: often as an acc. abs., see § 150.

δέοντες, *δέουσαι*, *δέοντα*, part. *δέω*, used especially in expressing numbers like 18, 19, 28, etc., e. g. *εἴκοσιν ἑνὸς δέοντα*, 20 lacking one = 19.

δέος, *δέους*, *τό*, fear.

δεσμός, *οῦ*, *ὁ* (*δέω*), in plural, *οἱ* or *τὰ*, a bond.

δεσμωτήριον, *ου*, *τὸ* (*δεσμώτης*), a prison.

δεσμώτης, *ου*, *ὁ* (*δεσμόω*, *δεσμὸς*), (a *bondsman*, hence) a prisoner, a captive.

δεσπόζω, *σω*, to be master, or lord over. Usually with *gen.*

δεσπότης, *ου*, *ὁ* (*πόσις*, *despot*, *πότνια*), a master, lord, owner.

Digitized by Google

δεῦρο, adv. hither.

δεύτερος, *α*, *ον* (comp. of *δύο*), second. *τὸ δεύτερον*, secondly.

δέχομαι, *ξομαι*, *δέδεγμαι*, *ἐδεξάμην*, receive, entertain.

δέω, *δήσω*, *δέδεκα*, *ἔδησα*, aor. pass. part. *δεθείς*, to bind.

δέω, *δεήσω*, *δεδέηκα*, *ἐδέησα*, to lack. *πολλοῦ δέω*, 'I am far from' with inf. *δεῖ μοί τινος*, 'I need something.' *τὰ δέοντα*, what is needed. *δέον*, acc. abs., like *δόξαν*, etc., 'there being need' (see § 150).

Mid. *δέομαι*, *ήσομαι*, *δεδέημαι*, *ἐδεήθην*, to need, with gen.; to beg, *with two genitives*.

δή, indeed, then, pray (*tandem*). *δή*, which cannot begin a clause, generally emphasizes the word it follows. *τότε δή*, then and not till then. *σὺ δή*, you of all men. *καὶ δὴ καί*, and more than that.

δῆλοι, fr. *δῆλος*: **δηλοῖ** fr. *δηλόω*.

δῆλος, *η*, *ον*, manifest. *δῆλος ἦν θαυμάζων*, 'he betrayed his admiration for.' *δῆλον ὅτι*, evidently.

δηλόω (Att. *ῶ*), *ώσω*, *δεδήλωκα*, *ἐδήλωσα*, to make clear, or known.

Δημόκριτος, *ου*, *ὁ*, the famous 'laughing' philosopher of Abdera, lived B.C. 460–357. With Leucippus, his master, he elaborated the atomic theory, popularized afterwards by Epicurus and Lucretius.

δῆμος, *ου*, *ὁ*, (1) the commons, the people; (2) a township, or local subdivision of a tribe. Hence *demo*cracy, *dema*gogue.

Δημοσθένης, *ους*, *ὁ*, the greatest Athenian orator, and head of the opposition to Philip of Macedon, 385–322 B.C.

δημόσιος, *α*, *ον* (*δῆμος*), public.

δῆτα (cannot begin a sentence), to be sure, indeed; *τί δῆτα*; why then?

δηχθείς, *εῖσα*, *ἐν*, 1 aor. pass. part. from *δάκνω*.

Δία, see *Ζεύς*.

διά, prep. through; (1) *with gen.* *a.* of place, through; *b.* of time, during, *δ. χρόνου*, after an interval; *c.* of manner, *δι' ὀργῆς*, in anger. (2) *with acc.* of the reason, *διὰ ταῦτα*, for these reasons; see §§ 95 and 96.

διαβαῖεν, 2 aor. opt. *διαβαίνω*.

δια-βαίνω, *βήσομαι*, *δι-έβην*, to stride, to cross over.

δια-βάλλω, *βαλῶ*, *βέβληκα*, *διέβαλον*, (1) to throw over, (2) like *traducere*, to libel, slander, misrepresent.

δια-βᾶς, 2 aor. part. from *διαβαίνω*.

διαβη-, 2 aor. of *δια-βαίνω*.

δια-βιόω (Att. *ῶ*), *ώσομαι*, *βεβίωκα*, *διεβίων*, to live through, pass one's life.

διαβολή, *ῆς*, *ἡ*, slander, or misrepresentation (*διαβάλλω*, hence *διάβολος*, *diabolical*, *diable*, *devil*).

διάβολος, *ου*, *ὁ* (*διαβάλλω*), the Slanderer, or Misrepresenter, the Devil.

δι-αγγέλλω, to give notice through (or by) a messenger, to notify. 1 aor. pass. subj. *δι-αγγελθῶ*.

δια-γιγνώσκω, *γνώσομαι*, *διέγνωκα*, *διέγνων*, (hence a doctor's *diagnosis*), distinguish, determine.

δι-άγω, *ἄξω*, *διήγαγον*, to take across, to pass: with or without *βίον*, to spend life, to live.

διαδραμ-, see *δια-τρέχω*.

δι-αιρέω (*ῶ*), *ήσω*, *διῄρηκα*, *διεῖλον*, to divide.

δίαιτα, *ης*, *ἡ* (*diet*), mode of life.

διαιτάω (Att. *ῶ*), *ήσω*, *δεδιήτηκα*, (*ἐδιήτησα*), to *diet* or feed a person; mid. to lead a certain course of life. Hence, through low Lat. *dieta*, our *diet*, and prob. by confusion with Lat. *dies*, an assembly on a stated day, a *Diet*.

διά-κειμαι, to be in a certain state, to be disposed, to feel; used as pass. of *διατίθημι*.

Digitized by Google

διάκονος, *ου*, *ὁ* (*deacon*, *diaconate*), a servant. (*ᾱ*)

διᾱκόσιοι, *αι*, *α*, 200.

δια-κρίνω, *ῑνῶ*, *διέκρῑνα*, to separate, decide.

δια-κωλύω, to hinder, hamper.

δια-λάμπω, *ψω*, to shine through, or forth: to be famous.

δια-λέγομαι, *ξομαι*, *διείλεγμαι*, *διελέχθην*, with dat., to converse with (*dialogue*).

δια-λεχθῆναι, 1 aor. pass. inf. used as mid. of *δια-λέγομαι*.

δια-λυθείς, 1 aor. pass. part. from

δια-λύω, to separate one from another, break, dissolve, put an end to.

δια-νέμω, to distribute, apportion; mid. to divide with one another.

δια-νοέομαι (Att. *οῦμαι*), *ήσομαι*, *διενοήθην*, to be minded, to purpose.

διάνοια, *ας*, *ἡ* (cp. *ἄγνοια*, *μετάνοια*), thought, purpose, mind, meaning; intellect.

δια-πονέω (Att. *ῶ*), *ήσω*, *διεπόνησα*, to work out with labour, like *elaborare*, diligently to accomplish; often in the middle.

δια-πράσσω (Att. *πράττω*), *ξω*, to accomplish, effect; kill.

δια-τάττω, *ξω*, to arrange; especially to draw up (an army) in battle-array: Lat. *instruere aciem*.

δια-τελέω (*ῶ*), fut. *διατελῶ*, *διετέλεσα*, to accomplish: *διατελεῖ λέγων*, '*he continues speaking*.'

δια-τίθημι, *θήσω*, to arrange, manage. The pass. is *διάκειμαι*.

δια-τρέχω, *δραμοῦμαι*, to run through, run about.

δια-τρίβω, *ψω*, to rub away, to consume; especially *χρόνον*, to spend time, employ oneself.

διαφερόντως, adv. from pres. part. of *δια-φέρω* = conspicuously, eminently.

δια-φέρω, *διοίσω*, to go through with, endure; to differ from, to excel, gen. of person, dat. of thing; mid. to quarrel, with dat.

δια-φεύγω, *ξομαι*, to escape.

δια-φθαρ-, 2 aor. pass. part. of *διαφθείρω*.

δια-φθείρω, *φθερῶ*, *διέφθαρκα*, *διέφθειρα*, 2 aor. *διέφθαρον*, to destroy, spoil, ruin: 2 aor. pass. *διεφθάρην*.

δια-φυλάττω, *ξω*, to guard to the end, maintain; also in mid.

διδακτός, *ή*, *όν*, to be taught, *τὰ δ.*, things that can be taught: (*didactic*).

διδασκαλεῖον, *ου*, *τὸ* (*διδάσκαλος*), a school.

διδασκαλία, *ας*, *ἡ* (*διδάσκαλος*), teaching; education.

διδάσκαλος, *ου*, *ὁ* (*διδάσκω*), a teacher, master, Lat. *magister*.

διδάσκω, *διδάξω*, *δεδίδαχα*, *ἐδίδαξα* (*disco*, *doceo*, *teach*), to teach, with 2 accusatives.

διδράσκω, only found in compds.: redupl. from √DRA, seen in *δραμεῖν*, etc.; to run away.

δίδωμι, *δώσω*, *δέδωκα*, *ἔδωκα*, *ἔδων* (redupl. from root of *do*, *dare*, Skṛt. *dadāmi*), to give: in pres. and impf. to offer. **διδόναι δίκην**, to give satisfaction = to be punished; see *δίκη*.

Other aorists formed by *-κα* are *ἦκα*, *ἤνεγκα*, *ἔθηκα*.

διεβαλ-, see *δια-βάλλω*.

δι-έθεσαν, 3 pl. 2 aor. of *διατίθημι*.

δι-εκ-περαίνω, *ἄνῶ*, *δι-εξ-επέρᾶνα*; to bring through and out of; to bring to an end: 1 aor. pass. subj. *διεκπερανθῶ*.

δι-ελεγ-. See *δια-λέγομαι*.

δι-ενειμ-, see *διανέμω* (1 aor.).

δι-ενοούμεθα (impf.), *δια-νοέομαι*.

δι-εξ-έρχομαι, fut. *διέξειμι*, to go through and out of, to go to the end of, to recount.

δι-εξ-ηλθ-, 2 aor. of *δι-εξ-έρχομαι*.

δι-έταττον (or *τασσον*), impf. *δια-τάττω*.

δι-έφερον, impf. *δια-φέρω*.

Digitized by Google

δι-εφθάρην, 2 aor. pass. of **δια-φθείρω**.
δι-εφθαρκ-, or **διεφθαρμ-**, perf. act. or pass. of **δια-φθείρω**.
δι-εφθειρ-, impf. of **δια-φθείρω**.
δι-εφυγ-, 2 aor. of **δια-φεύγω**.
δι-ηγέομαι (Att. **οῦμαι**), **ήσομαι**, **ηγησάμην**, to set out in detail, to describe, narrate.
δικάζω, **σω** (**δίκη**). to judge.
δίκαιος, **α**, **ον** (**δίκη**), just, right; **δίκαιός εἰμι τοῦτο ποιεῖν**, I have a right to do this.
τὸ δίκαιον, right; **τὰ δίκαια**, just claims.
δικαιοσύνη, **ης**, **ἡ** (**δίκαιος**), justice.
δικαίως, adv. justly.
δικαστήριον, **ου**, **τό**, court of justice.
δικαστής, **οῦ**, **ὁ** (**δικάζω**), a judge, juror, dicast.
δίκη, **ης**, **ἡ**, justice, right; a suit at law; compensation, punishment. **δίκην διδόναι**, to be punished, either with dat., or **ὑπὸ** and gen., the construction being assimilated to that of a proper passive. **δίκην λαμβάνειν**, to exact satisfaction, to punish, **παρὰ** with gen.
δίκτυον, **ου**, **τό** (**δικεῖν**, to throw), a net.
δι' ὃ = wherefore.
Διογένης, **ους**, **ὁ** (412–323 B.C.), a Cynic philosopher of Sinope, resident at Athens in the time of Alexander the Great.
δι-οικέω (Att. **ῶ**), **ήσω**, (*diocese*), to manage, govern.
διοισ-, fut. **δια-φέρω**.
δι-όλλυμι, **ολῶ**, to destroy utterly.
διόπερ = **δι' ὅπερ** = wherefore; on account of which very thing.
Διός, gen. of **Ζεύς**.
διπλάσιος, **ία**, **ον**, double; twice as much (or, as many), with **ἤ** or genitive.
διπλοῦς, **ῆ**, **οῦν**, double; see **ἁπλοῦς**: the neuter is used as an adv., doubly.
δίπους, **ποδος**, **ὁ**, **ἡ**; n. **δίπουν**, biped, of two feet.
δὶς (**δύο**, *bis*), twice.
δίσκος, **ου**, **ὁ** (*disc*, *dish*, *desk*; Germ. *tisch*; **δικεῖν**), a quoit. (*Disco*-bolus = quoit-thrower.)
δισ-μύριοι, **αι**, **α**, twenty thousand.
δι-υπνίζω, 1 aor. **δι-ύπνισα**, to awake from sleep.
δίχα, adv. apart, at two.
διψάω (**ῶ**), **ήσω**, inf. **διψῆν** (the other verbs in **αω** that contract to **η** being **πεινάω**, **ζάω**, and **χράω**), to be thirsty, with gen.
διωκτέος, **α**, **ον**, pass.; **διωκτέον**, act.; verb. adj. from
διώκω, **ξω**, to pursue; prosecute, acc. of person, gen. of charge. **φεύγειν** is used as its passive.
διῶρυξ, **υχος**, **ἡ** (**δι-ορύσσω**, to dig through), a trench, canal.
δοκέω (**ῶ**), **δόξω** (poet. **δοκήσω**), **ἔδοξα**, to think, to seem. **δοκ. καθ' ὕπνους**, to think or seem in one's sleep, to dream. **δοκεῖ** impers. with dat. 'it seems to me,' and 'it seems good to me,' = 'I resolve,' followed by infinitive.
δοκὸς, **οῦ**, **ἡ**, a beam.
δόλος, **ου**, **ὁ**, (Lat. *dolus*), a trick; cunning.
δόμος, **ου**, **ὁ** (**δέμω**, 'I build,' *domus*, *dome*, *domestic*), a house, or household.
δόξα, **ης**, **ἡ** (**δοκέω**), expectation, opinion, fame, glory.
δοξε-, **δοξω-**, etc.; fut. or 1 aor. of **δοκέω**.
δορὰ, **ᾶς**, **ἡ**, (**δέρω**, to skin), a hide.
δόρυ, **ατος**, **τό**, spear, (**δρῦς**, *a tree*, *Druid*).
δὸς, 2 aor. impv. of **δίδωμι**.
δουλεία, **ας**, **ἡ**, slavery.
δουλεύω, **σω**, **δεδούλευκα**, **ἐδούλευσα**, to be a slave, to serve, c. dat.
δοῦλος, **ου**, **ὁ**, a slave: also adj. **η**, **ον**, slavish.
δουλόω (Att. **ῶ**), **ώσω**, **δεδούλωκα**, **ἐδούλωσα**, to make a slave, enslave.

Digitized by Google

δοῦναι, 2 aor. inf. *δίδωμι*.

δοὺς, 2 aor. part. *δίδωμι*.

Δράκων, *οντος*, ὁ, Draco, archon at Athens, and legislator B. C. 624. His laws ordained for all offences one penalty, death; hence they were said to be written in blood.

δρᾶμα, *τος*, *τὸ*, (*δράω*, *drama*, *dramatic*), an action, a play.

δραμεῖν, etc., 2 aor. *τρέχω*.

δραχμή, *ῆς*, *ἡ*, (*δράττομαι*, I grasp), 1. a handful, (hence *drachm*, *dram*). 2. a silver coin = 6 obols = $\frac{1}{100}$ of a mina = $\frac{1}{6000}$ of a talent, about a French franc.

δράω (*δρῶ*), *δράσω*, *δέδρᾱκα*, *ἔδρᾱσα*, *ἔδρᾱν*, to do, act.

δρομεύς, *έως*, ὁ, a runner.

δρομικός, *ἡ*, *όν*, pertaining to the *δρόμος*, fleet.

δρόμος, *ου*, ὁ, (*δραμεῖν*), a course; a race, running.

δρόμῳ, adv. at full speed.

δρῦς, *δρυός*, *ἡ*, (*δένδρον*, *tree*, *Druid*), oak.

δρω-, subj. *δράω*.

δρῶσι(ν), dat. pl. pres. part., or 3rd pl. pres. ind. or subj. of *δράω*.

δύναμαι, *ήσομαι*, *δεδύνημαι*, *ἐδυνήθην*, (*dynamics*; *δυνάστεια* = dominion, *dynasty*), to be able.

δύναμις, *εως*, *ἡ*, power, force, *κατὰ δύναμιν*, to the best of one's power.

δυνατός, *ἡ*, *όν*, 1. act. able, with inf.; powerful; 2. pass. possible.

δυνησ-, fut. *δύναμαι*.

δύο, *δυοῖν*, (*duo*, *two*, *zwei*), two. *δυοῖν δέοντα εἴκοσιν* = 18.

Δυρράχιον, *ου*, prob. a local name, used as less ominous to Roman ears than Epidamnus.

δύσ-κολος, *ον*, surly, opp. to *εὔκολος*.

δυσ-μενής, *ὲς*, evil-minded, (*δυς* and *μένος*, *mens*, *mind*), hostile, (cp. *εὐμενής*).

δυσ-σεβής, *ὲς*, (*σέβομαι*, *σεμνὸς* for *σεβνος*, *εὐ-σεβής*), impious.

δυστυχέω (Att. *ῶ*), *ήσω*, *ἐδυστύχησα*, to be *δυστυχής*, or unfortunate.

δυσ-τυχής, *ὲς*, (*τυχή*, cp. *εὐ-τυχής*), unfortunate.

δύω, *δύσω*, *ἔδῦσα*; pf. *δέδῦκα* 2 aor. *ἔδῦν*; causal in fut. and 1 aor., elsewhere intransitive; to put (clothes) on. Of places, to enter; to sink, to set.

δῶ 1 sing. } 2 aor. subj. *δίδωμι*.
δῷ 3 sing. }

δώδεκα, (*δύω*, Ionic for *δύο*, and *δέκα*, Lat. *duodecim*), twelve.

δῶμα, *τος*, *τὸ*, (*δόμος*, *δέμω*), a house, often in pl. like *aedes*.

δῶρον, *ου*, *τὸ*, (*δίδωμι*, *donum*), a gift.

δωσ-, **δῷς**, subj. or fut. of *δίδωμι*.

E.

ἐάλω, *-ν*, (contr. *ἥλω*, *-ν*), 2 aor. *ἁλίσκομαι*.

ἐὰν, conj. (contracted for *εἰ ἂν*), if, followed always by the subjunctive. *ἐὰν καὶ* = even if; *ἐὰν μὴ* = unless.

ἔαρ, (rarely *ἦρ* in prose), *ἦρος*, *ἦρι*, *τὸ*, (for *Fεσαρ*, cp. Lith. *vasara*, Lat. *ver*, *vernal*), spring.

ἐάσ-, fut. or 1 aor. *ἐάω*.

ἔασον, 1 aor. impv. *ἐάω*.

ἑαυτοῦ, *ῆς*, *οῦ*, (contr. to *αὑτοῦ*, etc., from *οὗ*, *οἵ*, *ἑ*, compounded with the same cases of *αὐτὸς*, = *sui*, *sibi*, *se*), of himself, herself, etc.

ἐάω (*ῶ*), *ἐάσω*, *εἴασα*, (impf. *εἴων*, *ας*, *α*), 1. to allow; *οὐκ ἐάω* = I forbid. 2. to let alone.

ἐβαδιζ-, see *βαδίζω*.

ἐβασιλευ-, see *βασιλεύω*.

ἐβλα-, see *βλάπτω*.

ἐβόα, *-ων*, see *βοάω*.

ἐβοηθ-, see *βοηθέω*.

ἐβουλ-, see *βούλομαι*.

ἐβροντ-, see *βροντάω*.

ἐγ-γίγνομαι (*ἐν*, *γίγνομαι*), impf. *ἐν-εγ-*, to be born in, to come to pass.

Digitized by Google

ἔγγονος, *ου*, *ὁ*, a descendant: (√*γεν*, cp. *γονεύς*, etc.).

ἐγγύς, adv. compar. *ἐγγυτέρω*, *τάτω* or *τατα*; near, of place or time. Sometimes it is a prep. with a genitive.

ἐγείρω, *ερῶ*, *ἤγειρα*, to wake up, rouse; in pass. with perf. *ἐγρήγορα* = I awake.

ἐγελασ-, 1 aor. *γελάω*.

ἐγεν-, see *γίγνομαι*, 2 aor.

ἐγευ-, see *γεύω*.

ἐγημ-, see *γαμέω*, 1 aor.

ἐγιγν-, see *γίγνομαι*.

ἐγιγνω-, see *γιγνώσκω*.

ἐγ-καλέω (ῶ), fut. *ῶ*, *ἐνεκάλεσα* (*ἐν*, *καλέω*), to bring a charge against a man, dat. of person, acc. of charge: to blame.

ἐγκράτεια, *ας*, *ἡ*, (*ἐγκρατής*, from *ἐν* and *κράτος*), continence, self-restraint.

ἐγκώμιον, *ου*, *τὸ*, (properly an adj. sc. *ἔπος*,) an *encomium*, a eulogy. The adj. means 'pertaining to a *κῶμος*, a festal procession, or merry-making (cp. Milton's Comus); so called, probably, as originating *ἐν κώμαις* (cp. *κωμῳδία*) 'in the villages.' *κώμη* is connected with *κεῖμαι*, whence comes *κοιμάω*, to lull to sleep, and *κοιμητήριον*, our *cemetery*. The root of *κεῖμαι* is seen in Germ. *heim*, our *home*, *ham*let, etc.

ἐγνω-, see *γιγνώσκω*.

ἐγρα-, see *γράφω*.

ἐγρηγορ-, see *ἐγείρω*, perf.

ἐγχειρέω (Att. ῶ), *ήσω*, *ἐνεχείρησα*, to take in hand (*ἐν*, *χείρ*), to undertake.

ἐγώ, *ἐμοῦ*, (*ego*, *egoism*), I.

ἔγωγε, I for my part, *I* (emphatic, see *γε*).

ἐδανει-, see *δανείζω*.

ἐδεηθ-, see *δέομαι*.

ἔδει, impf. *δεῖ*.

ἔδειξ-, see *δείκνυμι*, 1 aor.

ἐδειστ-, see *δείδω*, *δέδια*, 1 aor.

ἐδεξ-, see *δέχομαι*, 1 aor.

ἐδέοντο, impf. mid. *δέω*.

ἔδηλ-, see *δηλόω*.

ἐδιδα-, see *διδάσκω*.

ἐδιδο-, impf. *δίδωμι*.

ἐδιψ-, see *διψάω*.

ἔδιω-, see *διώκω*.

ἔδομαι, (Lat. *edo*, *eat*, *edible*), fut. of *ἐσθίω*.

ἔδοσαν, 2 aor. *δίδωμι*; 3 pl.

ἕδρα, *ας*, *ἡ*, a seat. The root is SED, seen in *sĕdeo*, *sēdes*, *solium*, *sella* (for sed-la); and in *ἕδος*, *ἕδρα* (for *σεδ-ρα*; cp. *ἕξ* for *sex*), *ἕζομαι*; and in *seat*, *settle*, *saddle*, Germ. *sitzen*.

ἑδρα-, see *δράω*.

ἐδυν-, see *δύναμαι*.

ἔδυν, 2 aor. *δύω*.

ἔδωκ-, see *δίδωμι*, 1 aor.

ἐζευγμ-, see *ζεύγνυμι*, perf. pass.

ἐζημι-, see *ζημιόω*.

ἐζητ-, impf. or aor. *ζητέω*.

ἕζομαι, to seat oneself, to sit; see *ἕδρα*.

ἐζωγρη-, see *ζωγρέω*.

ἐθαυμα-, impf. or aor. *θαυμάζω*.

ἐθέλω, *ήσω*, *ἠθέλητα*, (poet. *θέλω*, a form scarcely found in Attic prose save in the phrase *ἂν θεὸς θέλῃ*, 'please God,' 'if God will'), to consent, to will, to desire. Not so strong as *βούλομαι*.

ἐθε- or **ἐθο-**, see *τίθημι*, 2 aor.

ἐθηκ-, see *τίθημι*, 1 aor.

ἐθιγ-, see *θιγγάνω*.

ἐθίζω, *ιῶ*, impf. *εἴθιζον*, (*ἔθος*), to accustom. Hence

ἐθιστέος, *α*, *ον*, meet to be accustomed, and *ἐθιστέον*, one must accustom, see §§ 152–154.

ἔθνος, *ους*, *τὸ*, (*ethnology*), a nation.

ἐθορυβ-, see *θορυβέω*.

ἔθος, *ους*, *τὸ*, habit, manners.

ἔθου, 2 sing. 2 aor. mid. of *τίθημι*.

ἐθυ-, see *θύω*.

εἰ, *if*; in indirect questions, *whether*. *καὶ εἰ* = although; *εἰ μή* = unless, except. *εἰ δὲ μή* = otherwise. *εἰ γὰρ* = 'would that' in wishes.

Digitized by Google

εἶ = thou art, 2nd sing. from εἰμί.
εἰδείην, pf. opt. of οἶδα.
εἰδέναι, inf. of οἶδα.
εἰδητε, pf. subj. of οἶδα.
εἶδον, 2 aor. used with ὁράω. For ἐ-Fιδ-ον, √VID, to see.
εἰδότ-, see εἰδώς.
εἴδωλον, ου, τό, (*idol*), an image, a likeness.
εἰδώς, νῖα, ὸς, perf. part. of οἶδα.
εἶεν, 3rd pl. opt. of εἰμί, q. v.
εἰη-, opt. of εἰμί.
εἴθε, would that, (= *utinam*), with opt. of *possible*, with past indic. of *impossible* wishes.
εἰθιζ-, εἰθισ-, impf. act., and perf. pass. of ἐθίζω.
εἰκάζω, σω, to compare, conjecture; to make like.
εἰκαῖος, α, ον, purposeless, random.
εἴκοσι, (Lat. *viginti, vingt*), twenty.
εἰκότως, adv. of εἰκώς, in all likelihood, naturally. εἰκ. ἔχει, it is reasonable.
εἰκών, όνος, ἡ (ἔοικα), an image, or likeness; cp. *Iconoclast*, and the *Eikon* Basiliké.
εἰκώς, νῖα, ὸς, see ἔοικα, perf. part.
εἰλε- or εἰλο-, see αἱρέω, 2 aor.
εἰληφ-, see λαμβάνω, perf.
εἰλκ-, see ἕλκω.
εἰμί, ἔσομαι, ἦν, εἶναι, (εἰμὶ = ἐσμι = (ε)*sum* = *am*), to be, to exist. When the main predicate, the present tense is accented on the first syllable; when merely connecting the subject with the main predicate, the pres. tense has the grave on the last syllable. τῷ ὄντι, in reality. ἔστι μοι, I have. εἶεν and ἔστω, be it so. ἔστιν ὅς, ὅτε, etc., = *est qui, est ubi*, etc.
εἶμι, εἶ, εἶσι, (Lat. *eo, iter*), used as future of ἔρχομαι in the *indic.*, and as pres. of ἔρχομαι in the other moods. Imperf. ᾔα used as imperf. of ἔρχομαι; ἴθι or ἴθι δή = come now.
εἶναι, pres. inf. of εἰμί.
εἶναι, 2 aor. inf. of ἵημι.
εἰπ- 2 aor. used with λέγω. √VAK, seen in *voc* + *s* = *vox*, *voco*, and in Fεπ-os or ἔπος. εἶπον = ἐ-FεFεπ-ον.
εἰργασ-, see ἐργάζομαι. √Fεργ.
εἰρηκ-, or εἰρημ-, see λέγω, for which these forms supply a perf.
εἰρήνη, ης, ἡ, peace; hence *eirenicon*.
εἰρήσθω, 3 sing. perf. pass. from λέγω.
εἷς, μία, ἕν (*unus*), one; οὐδὲ εἷς, not even one, hence οὐδείς.
εἰς (poet. ἐς), prep. with acc., into, towards. See § 89.
εἰσ-αγγέλλω, -ελῶ, to report; to accuse by a bill of indictment, to impeach.
εἰσ-άγω, ξω, to bring in, introduce.
εἴσειμι, εἰσιέναι, supplies fut. impf. and moods of pres. to εἰσέρχομαι.
εἰσ-ελθ-, 2 aor. from εἰσ-έρχομαι, fut. εἴσειμι, to enter: πρός τινα, to pay a visit to.
εἰσ-ηγγειλ-, see εἰσ-αγγέλλω, 1 aor.
εἰσηλθ-, 2 aor. ind. εἰσέρχομαι.
εἰσ-ῆμεν, from εἴσειμι, impf.
εἰσιέναι, inf. εἴσειμι.
εἰσὶν, 3 pl. εἰμί, to be.
εἴσιν, 3 sing. εἶμι, to go.
εἰσίοιεν, opt. εἴσειμι, to enter.
εἴσ-οδος, ου, ἡ, *a way in*, an entrance.
εἴσομαι, fut. of οἶδα.
εἰσ-οράω (Att. ῶ), -όψομαι, to behold, look at.
εἰσοψ-, see εἰσ-οράω.
εἰσ-πλέω, -πλεύσομαι, -έπλευσα, to sail into.
εἰστία, impf. ἑστιάω.
εἶτα (*ita*), then, thereupon, straightway; (indignantly) then.
εἴτε . . . εἴτε . . ., either . ., or . .; whether . .; or . .; corresponding both to the *utrum* . ., *an* . . of Latin indirect questions, and to the *sive* . . *sive* . ., of coordinates.
εἴ τις, εἴ τι, if any, (*si quis*), often = ὅστις, whoever.

Digitized by Google

εἶχον, &c., impf. of ἔχω, contr. for ἐσεχον, ἐεχον, √σεχ.

εἴωθα, &c., perf. from the non-Attic ἔθω, = I am accustomed.

εἶων, 1 sing. or 3 pl. impf. of ἐάω.

ἐκ, see ἐξ.

ἐκαθεζ-, impf. of καθέζομαι, augmented as if not a compound.

ἐκαλλυν-, see καλλύνομαι.

ἐκαμ-, see κάμνω.

ἕκαστος, η, ον (superl. formed from ἑκὰς, apart, *secus*), each; καθ' ἕκαστον = singly, one by one. Lat. *quisque*.

ἑκάτερος, α, ον (compar. formed from ἑκὰς, see ἕκαστος), either, each of two. Lat. *uterque*.

ἑκατὸν (*centum*), a *hundred:* indecl. like the Latin *centum*.

ἑκατοστὸς, ἡ, ὸν, the hundredth, Lat. *centesimus*.

ἐκ-βαίνω, βήσομαι, ἐκβέβηκα, ἐξέβην, to go out of, depart; to turn out.

ἐκ-βάλλω, ἐξέβαλον, to cast forth, to banish. ἐκ-πίπτω is used as its passive.

ἐκβαντ-, 2 aor. part. ἐκβαίνω.

ἐκβὰς, or ἐκβασ-, 2 aor. part. ἐκβαίνω.

ἐκβησ-, fut. ἐκβαίνω.

ἐκ-βιβάζω, βιβῶ, ἐξεβίβασα, to make to go, or come out; esp. to disembark.

ἐκ-βληθήτω, 1 aor. impr. pass. of ἐκ-βάλλω.

ἔκ-γονος, ου, ὁ (√γεν of γονεὺς, etc.), a descendant.

ἐκ-δέχομαι, ἐξ-εδεξάμην, to take from; to succeed to; to await.

ἐκ-δίδωμι, δώσω, δέδωκα, ἐξέδωκα, to give up, surrender; θυγατέρα, ἐκδοῦναι or ἐκδόσθαι to give a daughter in marriage.

ἐκεῖ, adv. there.

ἐκεῖθεν, adv. from that place.

ἐκεῖνος, η, ο (poetic κεῖνος), that, Lat. *ille*, see § 36.

ἐκεκελεύκει, plpf. κελεύω.

ἐκεκτη-, see κτάομαι, plpf.

ἐκελευ-, see κελεύω.

ἐκερδαν-, see κερδαίνω.

ἐκινδυν-, see κινδυνεύω.

ἑκκαίδεκα, indecl. sixteen.

ἐκ-καλύπτω, to uncover.

ἐκκλησία, as, ἡ (ἐκκαλέω, *ecclesiastic, église*), prop. a calling out, then a public assembly; a congregation.

ἐκλει-, impf. κλείω.

ἐκληθη-, see καλέω, 1 aor. pass.

ἐκ-μαθ-, see ἐκμανθάνω, 2 aor.

ἐκ-μανθάνω, ἐξ-έμαθον, to learn thoroughly, to search out: in past tenses, to know well.

ἐκοντ-, see ἑκών.

ἐκουσ-, see ἑκών.

ἑκούσιος, α, ον (ἑκὼν), voluntary.

ἑκουσίως, voluntarily.

ἐκ-πέμπω, ψω, ἐξ-έπεμψα, to send out.

ἐκ-πεπληγμ-, see ἐκ-πλήττω.

ἐκ-πεσ-, see ἐκ-πίπτω, 2 aor.

ἐκ-πεφευ-, see ἐκ-φεύγω.

ἐκ-πίπτω, πεσοῦμαι, πέπτωκα, ἐξέπεσον, to fall out, to be banished, used as the passive of ἐκβάλλω.

ἐκ-πλέω, πλεύσομαι, πέπλευκα, ἐξέπλευσα, to sail out.

ἐκ-πληρόω, ώσω, to fill up, to man (ships).

ἐκ-πλήττω, ξω, ἐξέπληξα, to strike out, to amaze, astound.

ἐκ-ποδὼν, adv. (ἐκ ποδῶν) opp. to ἐμποδὼν, away from the feet, out of the way, aloof.

ἐκ-πράττω, 1. to do completely, Lat. *efficere*. 2. to make an end of, kill, Lat. *conficere*. 3. to levy, exact: so too in mid. τινά τι.

ἐκρατ-, see κρατέω.

ἐκ-ρίπτω, ψω, ἐξ-έρριφα, ἐξ-έρριψα, to cast out.

ἐκτησ-, see κτάομαι, 1 aor.

ἔκτος, 1. adv. without, 2. prep. with gen. out of, beyond.

ἕκτος, η, ον, sixth, (*sextus*).

ἐκ-τρέχω, ἐξ-έδραμον, to run out from, to make a sally.

ἐκυρησ-, see κυρέω.

Digitized by Google

ἐκ-φεύγω, *φεύξομαι*, **ἐξέφυγον**, to escape; to be acquitted.
ἐκ-φορέω, *ήσω*, to carry out, esp. to burial.
ἐκ-φυγ-, 2 aor. **ἐκφεύγω**.
ἐκ-χέω, χεῶ, **ἐκκέχυκα**, **ἐξέχεα**, to pour out.
ἑκών, *οὖσα*, *ὄν*, willing.
ἐλαθ-, see **λανθάνω**, 2 aor.
ἐλαία (Att. **ἐλάα**), *ας*, *ἡ*, the olive-tree; an olive.
ἔλαιον, *ου*, *τὸ* (*oleum*, *oil*), olive-oil.
ἐλακτι-, see **λακτίζω**.
ἐλαλ-, see **λαλέω**.
ἐλανθαν-, impf. **λανθάνω**.
ἐλαττόω (Att. ῶ), *ώσω*, *ἠλάττωκα*, *ἠλάττωσα* (**ἐλάττων**), to lessen: pass. to be worsted.
ἐλάττων, *ον* (for **ἐλαχίων**, from **ἐλαχύς**, *levis*, *light*), less: superl. **ἐλάχιστος**: otherwise **ἐλάσσων**.
ἐλαύνω, **ἐλῶ**, **ἐλήλακα**, *ἤλασα*, to drive; to march.
ἐλάχιστος, *η*, *ον* (see **ἐλάττων**), least, shortest.
ἐλεγ-, see **λέγω**.
ἔλεγχος, *ὁ*, a test, a refutation.
ἔλεγχος, *τὸ*, a reproach.
ἐλέγχω, *γξω*, *ἤλεγξα*, to disgrace, refute, reproach, examine.
ἐλεέω (ῶ), *ήσω*, *ἠλέησα*, (whence **ἐλεημοσύνη**, *eleemosynary*, *alms*), to pity.
Ἑλένη, *ης*, *ἡ*, Helen, the wife of Menelaus, and cause of the Trojan war.
ἔλεος, *ου*, *ὁ*, pity, mercy.
ἐλεξ-, 1 aor. **λέγω**.
ἑλέσθαι, 2 aor. inf. mid. **αἱρέω**.
ἐλευθερία, *ας*, *ἡ* (**ἐλεύθερος**), freedom, liberty.
ἐλεύθερος, *α*, *ον*, (*liber*), free. Comp. and superl. *-ώτερος*, *-ώτατος*.
ἐλευθερόω (ῶ), *ώσω*, *ἠλευθέρωσα*, to set free, to release from.
ἐλευθέρως, adv. freely.
ἐλέφας, *αντος*, *ὁ*, the elephant.
ἐλη-, 2 aor. **αἱρέω**.
ἐληλυθ-, see **ἔρχομαι**.
ἐλθ-, see **ἔρχομαι**.
ἕλκω, *ξω*, **εἵλκυσα** (impf. **εἷλκον**), to draw, drag, (Lat. *sulcus*).
Ἑλλάς, *άδος*, *ἡ*, Hellas, the native name for Greece.
Ἕλλην, *ηνος*, *ὁ*, a Greek (*Hellenic*).
ἑλο-, see **αἱρέω**, 2 aor.
ἐλπίζω, **ἐλπιῶ**, *ἤλπισα*, to hope; from **ἐλπίς**, *ίδος*, *ἡ* (Lat. *voluptas*), hope; *παρ' ἐλπίδα*, contrary to expectation.
ἐλυσ-, see **λύω**, 1 aor.
ἐλω-, see **αἱρέω**, 2 aor.
ἐμαθ-, see **μανθάνω**.
ἐμακαρι-, see **μακαρίζω**.
ἐμαστιγ-, see **μαστιγόω**.
ἐμαυτοῦ, *ῆς*, of myself: pl. *ἡμῶν αὐτῶν*, etc.
ἐμαχ-, see **μάχομαι**.
ἐμ-βαίνω, **ἐν-έβην**, to enter into.
ἐμ-βάλλω, **ἐν-έβαλον**, to throw in, or against.
ἐμ-βῆναι, see **ἐμ-βαίνω**, 2 aor. inf.
ἐμέ, acc. sing. **ἐγὼ**, me.
ἐμειν-, see **μένω**, 1 aor.
ἐμεν-, see **μένω**, impf.
ἐμισ-, impf. or aor. **μισέω**.
ἐμ-μελής, *ὲς* (**ἐν**, **μέλος**), sounding in unison, in tune, opp. to **πλημμελής**; fitting, graceful, witty.
ἐμ-μένω, **νῶ**, **ἐνέμεινα**, to abide in, to be true to, with dat.
ἐμνημονευσ-, see **μνημονεύω**.
ἐμοί, dat. of **ἐγὼ**, or nom. pl. of **ἐμός**.
ἐμός, *ἡ*, *ὀν*, my.
ἐμοῦ, gen. of **ἐγώ**.
ἐμπειρία, *ας*, *ἡ*, experience: from **ἔμ-πειρος**, *ον*, (**ἐν**, **πεῖρα**), having made trial in, experienced in.
ἐμ-πέφυκε, perf. intr. from **ἐμ-φύω**, exists naturally in; see **φύω**.
ἐμ-πί(μ)πλημι, **πλήσω**, **ἐνέπλησα**, to fill; mid. to take one's fill, with gen.
ἐμ-πίπρημι, **πρήσω**, **ἐν-έπρησα**, to set on fire, to burn.
ἐμ-πίπτω, **πεσοῦμαι**, **πέπτωκα**, **ἐνέ-**

Digitized by Google

πεσον, to fall into, to fall upon, attack.

ἐμ-πνέω, πνεύσομαι, ἐνέπνευσα, to breathe into; to breathe, to be alive.

ἐμ-ποιέω, to engender, produce.

ἔμπροσθεν, adv., and prep. with gen., before, of place or time.

ἐν (Lat. and Engl. *in*), prep. with dat. 1. of place; in, on, amongst. 2. of a state; **ἐν ἀξιώματι,** in repute. 3. of the instrument; **ἐν ὀφθαλμοῖς ὁρᾶν,** to see with the eyes. 4. of time; **ἐν τούτῳ,** meanwhile: see §§ 86, 87.

ἓν, see **εἷς, μία, ἕν. ἓν τι τοῦτο,** this one thing; sometimes adv. *in this one point.*

ἕνα, acc. sing. **εἷς.**

ἐν-αντίος, α, ον (**ἐν, ἀντί**), opposite, contrary. **ἐναντίον,** prep. with gen., against, in presence of.

ἐν-δεής, ἐς (**δέω**), lacking, deficient, with gen. see § 63.

ἕν-δεκα, οἱ, αἱ, τά, eleven, (*hendeca*-syllabic,) eleven; **οἱ ἕνδεκα,** at Athens, the Commissioners of Prisons and Police.

ἐν-διατρίβω, to spend, consume, in a place, sc. **χρόνον**; to linger over, with dat.

ἐν-δίδωμι, to give in, to give up, to yield.

ἔνδον, (1) adv. within, in doors; (2) prep. with gen. within.

ἐν-δύω, σω (*induo*), to put on. Mid. with 2 aor. **ἐνέδυν** and perf. **ἐνδέδῦκα,** to put on oneself; to enter. See **δύω.**

ἐνδωσ-, fut. of **ἐνδίδωμι.**

ἔν-ειμι, ἐσομαι, ἐνῆν, (**ἐν, εἰμὶ, sum**), to be in. **ἔνεστι** or **ἔνι** = it is possible.

ἕνεκα, prep. with gen., often after its case; on account of.

ἐνενήκοντα, οἱ, αἱ, τά, indecl., ninety.

ἐν-επεσ-, 2 aor. **ἐμ-πίπτω.**

ἐν-επλησα-, see **ἐμπίπλημι.**

ἐν-επρησ-, see **ἐμπίπρημι.**

ἔν-εστι, see **ἔνειμι.**

ἔνθα, adv. where.

ἐνθάδε, adv. here, there.

ἔνθενδε, from hence; thereafter.

ἐν-θυμέομαι (Att. **οῦμαι**), **ήσομαι, ἐντεθύμημαι, ἐνεθυμήθην,** (**θυμὸς**), to lay to heart, ponder, consider.

ἐνικ-, see **νικάω,** impf. or 1 aor.

ἔνιοι, αι, α [**ἔνι** (=**ἔνεισι**) **οἱ**, there are who]; some, (*sunt qui*). So too

ἐνίοτε (**ἔνι ὅτε**), sometimes, (*est ubi*).

ἐννέα, nine, (*novem*).

ἐν-νοέω (**ῶ**), **ήσω, ἐν-νενόηκα, ἐν-ενόησα,** (**ἐν, νοῦς**), to consider, perceive.

ἔννυμι, ἕσω (for **Fεσ-νυμι**, see *vestio*), to put clothes on; the compds. are used in prose, **ἀμφιέννυμι,** etc.

ἐνοει-, see **νοέω.**

ἐν-οικέω (Att. **ῶ**), **ήσω, ἐνῴκησα,** (**ἐν, οἶκος**), to inhabit.

ἐνομι-, see **νομίζω.**

ἐνοπτρίζομαι, (**ἔν-οπτρον,** a mirror, √**ὀπ** of **ὄψομαι,** etc.), to look in a mirror: (impf. *tried to look*).

ἐνταῦθα, adv. (1) of place, (2) of time. Here, there; at that time, then.

ἐν-τέλλομαι, ἐν-τελοῦμαι, ἐνετειλάμην, to command; **ἐντέταλμαι,** usually pass. hence

ἐντεταλμένα, τά, the commands.

ἐντεῦθεν, hence, thence, thereupon.

ἔν-τῖμος, ον (**ἐν, τιμὴ**), in honour, honoured, prized: opp. to **ἄτιμος** = in full possession of a citizen's rights. Comp. and superl. **ἐντιμότερος, -ότατος.**

ἐντὸς, (1) adv. within; (2) prep. with gen. within: (Lat. *intus*).

ἐν-τυγχάνω, ἐν-έτυχον, to meet with, with dat. **ἐντυχὼν,** 2 aor. pt.

ἐν-ύπνιον, ου, τὸ (*in-somnium*), a dream: (**ἐν, ὕπνος**).

ἐνωπτρίζετο, impf. **ἐνοπτρίζομαι.**

ἐξ, before consts. **ἐκ,** prep. with gen. *from out of.* 1. of place;

Digitized by Google

2. of time; 3. of any origin; e.g. *θεὸν ἐκ θνητοῦ γενέσθαι, from* a mortal to become a god: see § 82.

ἕξ, indecl. (*hex*agon, Lat. *sex*), six.

ἐξ-αγορεύω, ἐξ-ερῶ, ἐξ-είρηκα, ἐξ-εῖπον, to tell out, utter, announce.

ἐξ-αιρετέος, α, ον, verb. adj. from

ἐξ-αιρέω (Att. ω), ἐξ-εῖλον, to take out, select, remove.

ἑξάκις, six times: (*sexies*).

ἑξακόσιοι, αι, α, six hundred.

ἐξ-απαλλάττω, to set τινά free from τινός; pass. to be set free from.

ἐξ-απατάω (Att. ῶ), ήσω, to deceive.

ἐξεβιβασ-, see ἐκβιβάζω, 1 aor.

ἐξ-εδεξ-, or -δεχ-, 1 aor., or impf., from ἐκ-δέχομαι.

ἐξ-εδραμ-, 2 aor. ἐκ-τρέχω.

ἔξ-ειμι, ἐξ-ήειν, ἐξ-ιέναι, to go out; march out.

ἐξ-ειπεῖν, 2 aor. inf. ἐξαγορεύω.

ἐξ-ελέγχω, γξω, ἐξ-ήλεγξα, to examine, convict.

ἐξ-ελθεῖν, 2 aor. inf. ἐξ-έρχομαι.

ἐξεπεσ-, see ἐκπίπτω, 2 aor.

ἐξεπλάγη, 2 aor. pass. of ἐκπλήττω.

ἐξεπλευσ-, see ἐκπλέω, 1 aor.

ἐξ-επληρ-, see ἐκ-πληρόω.

ἐξεπράξατο, 1 aor. mid. ἐκπράττω.

ἐξ-ερεῖς, 2 s. fut. to speak out, proclaim. The pres. in use is ἐξ-αγορεύω.

ἐξέρριψα, see ἐκρίπτω, 1 aor.

ἐξ-έρχομαι, to go forth: fut. ἔξειμι.

ἔξεστι, εσται, ἐξῆν, ἐξεῖναι, it is allowed, = Lat. *licet*. Only used impersonally.

ἐξετάζω, σω, ἐξήτασα, to examine, test.

ἐξ-ευρεῖν, 2 aor. inf. from

ἐξ-ευρίσκω, ἐξ-εῦρον, to find out.

ἐξ-εφυγ-, see ἐκφεύγω, 2 aor.

ἐξ-έχεα-, see ἐκχέω, 1 aor.

ἐξῇ, subj. pres. ἔξεστι.

ἑξήκοντα, indecl. sixty: (*sexaginta*).

ἐξ-ηλεγ-, 1 aor. ἐξ-ελέγχω.

ἐξηλθ-, see ἐξέρχομαι, 2 aor.

ἐξῆν, see ἔξεστι, impf.

ἐξ-ηπατ-, see ἐξαπατάω.

ἑξῆς (ἔχω), adv., in a row; in order.

ἐξ-ιοντ-, pres. part. ἔξ-ειμι.

ἕξις, εως, ἡ (ἔχω), a habit.

ἔξ-οδος, ου, ἡ (*exodus*), a way out.

ἐξὸν, neut. part. ἔξεστι, = it being lawful.

ἐξ-όπισθεν, from the rear, behind.

ἐξ-ορκίζω, or ἐξορκόω (Att. ῶ), ώσω, to administer an oath to a man, to swear him. From ὅρκος; hence *exorcise*.

ἔξω, adv. outside; prep. with gen. beyond.

ἐξ-ωρκ-, see ἐξ-ορκίζω.

ἔοικα, ας, ε, perf. from εἴκω, to be like, with dat.; to seem likely, with inf.

ἑορτὴ, ῆς, ἡ, a feast, a festival.

ἐπ' = ἐπί, before a vowel.

ἐπᾴδουσαι, fem. pl. pres. part. from

ἐπ-άδω (ἐπὶ, ἀείδω), ᾴσομαι, to sing, esp. as an incantation, to charm.

ἐπαθ-, see πάσχω, 2 aor.

ἐπαιανιζ-, see παιανίζω.

ἐπαιδευ-, see παιδεύω.

ἐπαινετὸς, ή, όν, to be praised, praiseworthy.

ἐπαινέω, έσω, -ῆνεσα, to praise, recommend. καλῶς ἐπῄνεσα = no, thank you; a polite refusal.

ἔπαινος, ου, ὁ, praise, approval.

ἐπ-αίρω, αρῶ, ῆρκα, ῆρα, to raise, excite, elate.

ἐπ-αν-ελθ-, 2 aor. (*not indic.*), from

ἐπ-αν-έρχομαι, ἐπάνειμι, ἐπανῆλθον, to return, to go up.

ἐπασχ-, see πάσχω.

ἐπαταξ-, see πατάσσω, or τύπτω.

ἐπαυ-, see παύω.

ἐπ-έβη, 2 aor. ind. ἐπιβαίνω.

ἐπ-εβοη-, see ἐπιβοηθέω.

ἐπ-εγέν-, see ἐπιγίγνομαι, 2 aor.

ἐπ-εθυμ-, see ἐπιθυμέω.

ἐπεί, conj. (1) *of time*, when, (2) *of cause*, since.

ἐπειδ-άν, conj. with subj. (ἐπειδὴ ἄν), whenever, after that.

Digitized by Google

ἐπει-δή, conj. (1) *of time*, since, after that, (2) *of cause*, seeing that, because.
ἐπειθ-, impf. *πείθω*.
ἔπ-ειμι, impf. *ἐπῆειν*, see *ἐπέρχομαι*.
ἐπειν-, see *πεινάω*.
ἐπειρ-, see *πειράομαι*.
ἐπεισ-, 1 aor. *πείθω*.
ἔπειτα (*ἐπί*, *εἶτα*), adv., *thereupon*, then, next; in answer to *πρῶτον μέν* = in the second place.
ἐπ-ελαβ-, *ἐπι-λαμβάνω*, 2 aor.
ἐπ-ελαθ-, see *ἐπιλανθάνομαι*, 2 aor.
ἐπ-ελθ-, see *ἐπέρχομαι*.
ἐπ-εμελ-, see *ἐπιμελέομαι*.
ἐπεμπ-, impf. *πέμπω*.
ἐπεμψ-, 1 aor. *πέμπω*.
ἐπεπτωκ-, see *πίπτω*, plpf.
ἐπ-έρχομαι, fut. *ἔπειμι*, *ἐπῆλθον*, to approach, attack; part. *ἐπιών*, succeeding, future.
ἐπ-ερωτάω (Att. ῶ,) *ήσω*, *ηρωτήσα*, to question, enquire.
ἐπεσε-, or **ἐπεσο-**, 2 aor. *πίπτω*.
ἔπεσθαι, inf. *ἕπομαι*.
ἐπ-εστεψ-, see *ἐπιστέφω*.
ἐπ-εστη-, see *ἐφίστημι*, aor. 1 or 2.
ἐπ-εσχ-, see *ἐπέχω*, 2 aor.
ἐπ-έχω, *ἐφέξω*, *ἔπεσχον*, to hold out, hinder *τινά*; intrans. to pause, cease from *τινός*; to wait.
ἐπῃ-, see *ἔπειμι*.
ἐπῆλθ-, 2 aor. *ἐπ-έρχομαι*.
ἐπῆν-, impf. or aor. *ἐπαινέω*.
ἐπί, prep. upon, see §§ 112–114, and add the following:—*ἐπὶ Σαλαμῖνος*, towards Salamis; *ἐπὶ γήρως*, in old age; *ἐπὶ κακῷ τινός*, for some one's hurt; *ἐπὶ μισθῷ*, for hire; *χαίρειν ἐπί τινι*, to rejoice at something; *ἐπὶ πολὺ*, to a great degree; *ἐπ' ὀλίγον*, for a short time; *ἐπὶ βοῦν ἰέναι*, to go after an ox; *τὸ ἐπ' ἐμὲ*, as regards me.
ἐπι-βαίνω (see *βαίνω*), to go upon; embark, mount.
ἐπι-βοηθέω (ῶ), *ήσω*, *ἐπ-εβοήθησα* to come up to the help of, c. dat.
ἐπι-βουλεύω, *σω*, to plot against.
ἐπί-γαμος, *ον* (*ἐπὶ*, *γάμος*), marriageable.
ἐπι-γίγνομαι, to come after, ensue, fall upon, come to pass.
Ἐπίδαμνος, a town on W. coast of N. Greece.
ἔπιε, see *πίνω*, 2 aor.
ἐπι-θυμέω (Att. ῶ), *ησω*, *ἐπεθύμησα*, to set one's heart on, desire *τινὸς*; (*θυμὸς*, cp. *ἐνθυμέομαι*). Hence
ἐπιθυμητέος, *α*, *ον*, verb. adj.
ἐπιθυμία, *ας*, *ἡ*, desire.
ἐπι-καλέω (Att. ῶ), *έσω*, *ἐπεκάλεσα*, to call on, invoke; to bring an accusation against.
ἐπικληθε-, see foregoing, 1 aor. pass. part.
ἐπι-κουρέω (Att. ῶ), *ησω*, *ἐπεκούρησα*, to succour, remedy *τινί*.
ἐπικούρησις, *εως*, *ἡ*, aid, help.
Ἐπίκτητος, *ου*, *ὁ*, Epictetus the philosopher was a lame slave belonging to Epaphroditus himself a freedman of Nero. The Encheiridion, or short manual of his doctrines and sayings, was compiled by Arrian, his pupil.
ἐπι-λαθ-, see *ἐπιλανθάνομαι*, 2 aor.
ἐπι-λαμβάνω, *ἐπ-έλαβον*, to seize, lay hold of; esp. in mid. with gen.
ἐπι-λανθάνομαι, *λησομαι*, *ἐπελαθόμην*, to forget, *τινός*, or with part. as *ὀφείλων ἐπελάθου*, you forgot that you owed.
ἐπι-μέλεια, *ας*, *ἡ*, care bestowed *on* a thing. From *ἐπιμελὴς*, fr. *μέλομαι*, to care for.
ἐπι-μελέομαι (Att. *οῦμαι*), *ήσομαι*, *ἐπεμελήθην*, to care for, pay heed to, *τινός*.
ἔπιον, *ες*, *ε*, see *πίνω*, 2 aor.
ἐπι-πλήττω, *ξω*, to rebuke *τινί*.
ἐπι-ρρέω, *ρεῖς*, *ρεῖ*, fut. *ρεύσομαι*, to flow against: see *ῥέω*.
ἐπι-ρρώννυμι, to encourage; pass. to pluck up heart.
ἐπί-σημος, *ον* (*σῆμα*, cp. *insignis* from *signum*), notable, famous.

Digitized by Google

ἐπίσταμαι, *ήσομαι*, *ἠπιστήθην*, impf. *ἠπιστάμην* (prob. an old mid. form *ἐπὶ* and *ἵστημι*, treated as an independent word), to know; *ποιεῖν τι*, how to do a thing; *ποιῶν τι*, that one is doing a thing.

ἐπιστευ-, impf. or aor. *πιστεύω*.

ἐπι-στέφω, *ψω*, *ἐπέστεψα*, to surround with, or as with a chaplet; to fill to the brim, with gen.

ἐπι-στήμη, *ης*, *ἡ*, knowledge, science.

ἐπι-στολή, *ῆς*, *ἡ* (*ἐπι-στέλλω*, to send to; *epistle*, *epistolary*), a letter. Latin borrowed the word.

ἐπι-σχὼν, see *ἐπέχω*, 2 aor. part.

ἐπι-τερπὴς, *ὲς* (*τέρψις*, *τέρπω*), pleasing, delightful.

ἐπιτήδειος, *εία*, *ον*, fit, serviceable: *οἱ ἐπ.* one's friends, *necessarii*: *τὰ ἐπ.* necessaries. Derived from

ἐπι-τηδὲς, adv. from *ἐπὶ τάδε*, = as much as will serve the purpose, purposely, Lat. *consulto*, *de industria*.

ἐπι-τιμάω (Att. *ῶ*), *ήσω*, *ἐπετίμησα*, 1. to lay honour upon. 2. to lay the value (or penalty) upon. 3. to censure, with dat.

ἐπι-τίμησις, *εως*, *ἡ*, censure.

ἐπι-τρέπω, *ψω*, *ἐπέτρεψα*, to entrust to *τινί*: in pass. with perf. *ἐπιτέτραμμαι*, to be entrusted with *τι*.

ἐπί-τροπος, *ου*, *ὁ*, one in charge, a steward, bailiff: (*ἐπιτρέπω*).

ἐπι-φέρω, to bring upon.

ἐπι-χειρέω (Att. *ῶ*), *ήσω*, *ἐπεχείρησα* to set one's hand to, to undertake; attack *τινί*: (*χείρ*).

ἐπιχειρητέον, one must lay one's hand to, set about, *τινί*.

ἐπι-ψηφίζω, *ῖῶ*, *ἐπεψήφισα*, to put to the vote (the office of the chief president *ἐπιστάτης* in the Athenian *ἐκκλησία*); mid. of the assembly, to confirm or decree by vote: (*ἐπὶ*, *ψῆφος*).

ἐπνίγη, 2 aor. pass. *πνίγω*.

ἐποι-, see *ποιέω*.

ἕπομαι, *ἕψομαι*, *ἐσπόμην*, impf. *εἱπόμην* (Lat. *sequor*, *socius*, *ὁπαδὸς* etc.), to go with, follow, *τινί*.

ἐπορευ-, see *πορεύομαι*.

ἔπος, *ους*, *τὸ* (whence *epic*), a word, a saying; (√VAK, Lat. *voc*, Gr. (*F*)*επ*, *εἶπον*; *vocs* or *vox*, *vocare*, etc.).

ἐπραττ-, see *πράττω*.

ἐπρια-, see *ὠνέομαι*.

ἑπτὰ, *οἱ*, *αἱ*, *τὰ*, indecl. (*hept*archy, *septem*), seven.

ἐπυθ-, or **ἐπυνθ-**, see *πυνθάνομαι*.

ἐπωλ-, see *πωλέω*.

ἐραστὴς, *οῦ*, *ὁ*, a lover *τινός*.

ἐράω (Att. *ῶ*), *ἐρασθήσομαι*, *ἠράσθην*, to love: with gen.

ἐργάζομαι, *άσομαι*, *εἰργασάμην*, to work, make, trade.

ἐργάτης, *ου*, *ὁ*, one who works, a worker.

ἔργον, *ου*, *τὸ* (Germ. *werk*, our *work*, *irk*some; *ὄργανον*, etc.), a work, a deed, a reality. **ἔργῳ**, adv. *in reality*, opp. to *λόγῳ*, *nominally*.

ἐρεῖ, *ἐρῶ*, etc., see *λέγω*.

ἐρευνάω (Att. *ῶ*). *ήσω*, *ἠρεύνησα*, to seek for.

ἔρημος, *η*, *ον* (whence *ἐρημίτης*, *eremite*, *hermit*), desolate, solitary; destitute of, with gen.

ἐρίζω (*ἔρις*, Lat. *rixari*), aor. *ἤρισα*, to strive with, to rival, *τινί*.

ἔριον, *ου*, *τὸ*, wool; pl. fleeces.

ἔρις, *ιδος*, *ἡ*, acc. *ἔριν* (and *ἔριδα*), strife.

ἑρμηνεύς, *έως*, *ὁ* (*Ἑρμῆς*, *hermeneutics*), an interpreter.

Ἑρμῆς, *οῦ*, *ὁ*, son of Zeus and Maia. The herald of the gods, or the god who presided over gymnastics, eloquence, trade, roads, gain, and who led the shades down to the lower world.

ἐροίμην, *ἐρέσθαι*, *ἔρωμαι*, *ἐρόμενος*, the only parts of *ἔρομαι*, 'to ask,' which are used in Attic. See *ἐρωτάω*.

Digitized by Google

ἔρρει, impf. *ῥέω*.

ἐρυθρὸς, ά, όν (*ruber*, *rufus*), red. Comp. and sup. *-ότερος*, *-ότατος*.

ἔρχομαι, εἶμι, ἐλήλυθα, ἦλθον, to come, go: poet. fut. ἐλεύσομαι.

ἑρῶν, ῶσα, ῶν, part. pres. ἐράω.

ἔρως, *ωτος*, ὁ, love; (erotic).

ἐρωτάω (Att. ῶ), ήσω, ἠρώτησα, or very commonly ἠρόμην (prop. impf. of ἔρομαι), to ask *τινά τι*.

ἐς found for **εἰς** in Thucydides and the Tragedians.

ἐσ . . ., for compds. see under *εἰς-*.

ἔσει, 2 sing. fut. *εἰμί*.

ἐσει-, impf. *σείω*.

ἑσθής, *ῆτος*, ἡ, (√VES, *vestio* and ἔννυμι), a garment.

ἐσθίω, ἔδομαι, ἐδήδοκα, aor. ἔφαγον, to eat: (Lat. *edere* and *edible*).

ἐσθλὸς, ή, όν, good.

ἐσιγ-, see *σιγάω*.

ἐσμὲν, pres. ind. *εἰμί*.

ἐσο-, see *εἰμί*.

ἐσπεισ-, see *σπένδω*.

ἑστα-, and **ἑστη-**, perf. from *ἵστημι*.

ἑστερη-, from *στερέω*.

ἐστὶ, from *εἰμί*, = is, *est*.

ἔστι is *ἐστὶ* made emphatic = *is* or *exists*, or *is possible*.

ἑστιάω (Att. ῶ), άσω, impf. *εἱστίων*, **ας**, **α**, to receive at one's *ἑστία* (cp. *Vesta*, *vestal*), or hearth; to feast or regale one (*τινὰ*) on something (*τινός*).

ἑστρωμ-, see *στορέννυμι* or *στρώννυμι*.

ἔστω, 3 s. imp. *εἰμί*.

ἑστὼς, *ἑστῶσα* (not *ἑστυῖα*), *ἑστὸς*, intr. perf. part. of *ἵστημι*, [later *ἑστηκὼς*, *ἑστηκυῖα*, *ἑστηκὸς*], standing. See *καθεστώς*.

ἐσφαξ-, see *σφάζω*.

ἐσφραγι-, see *σφραγίζω*.

ἔσχατος, η, ον (superl. from ἐξ), extreme, last, worst.

ἔσω, adv. within; prep. with gen.

ἐσωζ-, or **ἐσωσ-**, impf. or 1 aor. *σώζω*.

ἑταῖρος, ου, ὁ, a comrade, companion; mate.

ἔτει, dat. *ἔτος*.

ἐτελευτ-, see *τελευτάω*.

ἐτεμ-, see *τέμνω*.

ἕτερος, α, ον (*alter*, *other*), the other, one of two; different, fresh.

ἐτερπ-, see *τέρπω*.

ἐτετειχ-, see *τειχίζω*, plpf.

ἔτη, see *ἔτος*.

ἔτι, adv. (*et*, *etiam*), still, yet, further; of time or degree.

ἐτιθ-, see *τίθημι*.

ἐτικτ-, see *τίκτω*.

ἐτιμ-, see *τιμάω*.

ἐτλη-, see *τλάω*, *τλῆναι*.

ἕτοιμος, η, ον, or **ος**, **ον**, ready, prepared.

ἐτόξευον, impf. *τοξεύω*.

ἔτος, ους, τὸ, a year: *κατ' ἔτος*, year by year.

ἐτραπ-, see *τρέπω*.

ἔτυμος, ον, poetical word, true, sure, real.

ἐτυραννε-, see *τυραννεύω*.

ἐτυχ- or **ἐτυγχ-**, see *τυγχάνω*.

εὖ, adv. well; *εὖ ἔχει* = it is well; *εὖ ποιεῖν τινὰ* = to benefit a man; *εὖ πράττειν* = to fare well.

εὐ-βουλία, **ας**, ἡ, good counsel: from

εὔ-βουλος, ον, of good counsel, prudent (*βουλή*).

εὐ-γενὴς, ές, (*εὖ*, *γένος*), well-born, noble.

εὐδαιμονέω (Att. ῶ), ήσω, to be *εὐδαίμων*, to prosper.

εὐδαιμονία, **ας**, ἡ, happiness, prosperity, generally in a higher sense than *εὐτυχία*.

εὐδαιμονίζω, ίω, to call or consider happy, to congratulate *τινά τινος*.

εὐ-δαίμων, ον, gen. *ονος* (*εὖ*, *δαίμων*), well-starred, prosperous, happy.

εὐ-δοκιμέω (Att. ῶ), ήσω, to be *εὐδόκιμος*, or in good repute, to be famous: (*εὖ* and *δόκιμος*, *δοκέω*).

εὕδω, ήσω, to sleep: in prose, more commonly *καθεύδω*.

Digitized by Google

εὖ-ελπις, *ιδος*, *ὁ*, *ἡ*, neut. **εὔελπι**, of good hope, hopeful.

εὐεργετέω, *ῶ*, *ήσω*, to be a **εὐεργέτης**, or benefactor; to do good to *τινά τι*.

εὐ-εργέτης, *ου*, *ὁ*, a benefactor (*εὖ*, *ἔργον*).

εὐθύς, adv. at once, directly.

εὐθύς, *εἶα*, *ὐ*, adj. straight, direct.

εὖ-καιρος, *ον*, (*καιρός*), well-timed, seasonable.

εὐ-κοσμία, *ας*, *ἡ* (*κόσμος*), orderly behaviour, good conduct.

εὐκτός, *ἡ*, *ὸν* (*εὔχομαι*), wished for; *τὰ εὐκτά*, things to be prayed for.

εὐλάβεια, *ας*, *ἡ* (*εὖ*, *√λαβ* of *λαμβάνω*), caution.

εὖ-νους, *ουν*, well-disposed, from *νοῦς*.

εὔξαντο, see *εὔχομαι*, 1 aor.

εὐ-πειθής, *ές*, obedient, docile: *πείθω*.

εὖ-πορος, *ον*, easy to pass through, easy, rich in (*τινός*); comp. **εὐπορώτερος**. See *ἄπορος*.

εὐ-πρεπής, *ές*, (*εὖ*, *πρέπω*), well-looking, comely.

εὑρε-, or **εὑρο-**, see *εὑρίσκω*.

εὑρετός, *ἡ*, *όν*, discoverable, *τὰ εὑρ.*, things discoverable.

εὕρημα, *τος*, *τὸ*, a windfall, a discovery; as we say, a *find*.

εὕρηνται, 3rd pl. perf. pass. *εὑρίσκω*.

Εὐριπίδης, *ου*, *ὁ*, the Athenian tragedian, born B. C. 480 on the day of the battle of Salamis, died B. C. 405; a pupil of Anaxagoras, and friend of Socrates.

εὑρίσκω, *ἥσω*, **εὕρηκα**, **εὗρον**, to find, invent, gain. *εὑρεῖν*, 2 aor. inf.

εὐρύς, *εἶα*, *ὐ*, broad, spacious.

Εὐρυσθεύς, *έως*, *ὁ*, King of Tiryns; a descendant of Perseus, and, through Juno's stratagem, lord over Hercules.

Εὐρώτας, *ου*, *ὁ* (Doric gen. *α*), river of Laconia, now *Basilpotamo*.

εὐσεβέω (Att. *ῶ*), *ήσω*, to be **εὐσεβής** or pious.

εὐ-σεβής, *ές*, pious; see *ἀσεβής*.

εὐ-τάκτως, in good order (*τάττω*).

εὐ-τέλεια, *ας*, *ἡ*, cheapness, thrift; from

εὐ-τελής, *ές*, (*εὖ* and *τέλος* in the sense of expense), easily paid for, cheap.

εὐτυχέω (Att. *ῶ*), *ήσω*, to be **εὐτυχής** or prosperous.

εὐτύχημα, *τος*, *τὸ*, success.

εὐ-τυχής, *ές* (*τύχη*), successful, fortunate.

εὐτυχία, *ας*, *ἡ*, good luck, success.

εὐ-φροσύνη, *ης*, *ἡ* (*εὔφρων*), gladness, mirth; pl. festivities.

εὖ-φρων, *ον* (*εὖ*, *φρήν*), well-minded, cheerful.

εὐχή, *ῆς*, *ἡ*, prayer.

εὔχομαι, *ξομαι*, **εὐξάμην**, to pray, long for; vow, boast.

εὐωχέω, *ήσω*, to entertain sumptuously: pass. to fare sumptuously.

ἐφ' for *ἐπί* before a rough breathing.

ἐφαγ-, see *ἐσθίω*, 2 aor. from *√φαγ*.

ἐφαιν-, see *φαίνομαι*.

ἐφασ-, see *φάσκω* or *φημί*.

ἐφ-έπομαι, impf. **ἐφεπόμην**, to follow after. See *ἕπομαι*.

ἐφερ-, see *φέρω*.

Ἔφεσος, *ου*, *ἡ*, one of the twelve Ionian cities in Asia Minor, seat of the worship of Artemis: capital of the Roman province of Asia.

ἐφευγ-, impf. *φεύγω*.

ἐφη-, see *φημί*.

ἐφ-ήμερος, *ον*, lasting but a day, ephemeral; (*ἡμέρα*).

ἐφην-, 1 aor. *φαίνω*.

ἐφθ-, see *φθάνω*.

ἐφ-ιέναι, inf. of *ἐφίημι*.

ἐφ-ίημι, *ήσω*, to send upon, throw at, allow: mid. (impf. *ἐφιέμην*), to enjoin (*τινί*); to desire, aim at (*τινός*).

ἐφιλ-, see *φιλέω*.

ἐφ-ίστημι, *ἐπι-στήσω*, **ἐπ-έστησα**, to set up, institute.

ἐφοβ-, see *φοβέω*.

ἔφ-οδος, *ἡ*, a way to; an assault: *ἐξ ἐφόδου*, at the first onset.

ἐφ-οράω (Att. *ῶ*), **ἐπ-όψομαι**, **ἐπ-είδον**, to oversee, supervise.

Digitized by Google

ἐφρεν-, see *φρενόω*.
ἐφυγ-, 2 aor. *φεύγω*.
ἐφυλα-, see *φυλάττω*.
ἐφυ-, see *φύω*.
ἐφυγ-, 2 aor. *φείγω*.
ἔχ', see *ἔχω*.
ἐχαρ-, see *χαίρω*.
ἐχθαίρω, *ἀρῶ*, *ἤχθηρα*, (*ἔχθος*), to hate.
ἔχθιστος, **ἐχθίων**, sup. and comp. of *ἐχθρός*.
ἔχθος, *ους*, *τό*, hatred.
ἔχθρα, *ας*, *ἡ*, hatred.
ἐχθρός, *ά*, *όν*, hated, hostile. *ὁ ἐχθ.*, an enemy.
ἐχρη-, see *χράω*.
ἔχω, *ἕξω* or *σχήσω*, *ἔσχηκα*, *ἔσχον*, impf. *εἶχον*, 1. to have, hold, enjoy: *χάριν*, to be thankful. 2. to be able, *οὐκ ἔχω εἰπεῖν*, I cannot say. 3. intrans. with adv. to be in a certain state. Mid. to lay hold on *τινός*.
ἕω, acc. of *ἕως*, dawn.
ἑωρ-, see *ὁράω*.
ἕως, *ἕω*, *ἡ*, the dawn.
ἕως, conj., until, while; **ἕως ἄν**, with subjunctive.

Z.

ζάω, (Att. *ζῶ*), fut. *ζήσω* or *ζήσομαι*, more commonly *βιώσομαι*, *βεβίωκα*, *ἐβίων*, to live. For the contr. *ζῆν*, *ζῇ*, etc. see *διψάω*.
ζεύγνυμι, *ξω*, *ἔζευξα*, (*jugum*, *jungo*, *yoke*), to yoke, to join, wed.
ζεῦγος, *ους*, *τό*, a yoke of beasts.
Ζεύς, **Διός** or **Ζηνός** (*Jupiter*, *Diespiter*, *divus*, *deus*, *Jovis*), son of Kronos, king of gods and men.
ζῇ, 3rd sing. pres. indic. *ζάω*.
ζῆλος, *ου*, *ὁ* (*zeal*, *jealous*), rivalry, emulation.
ζηλοῶ (Att. *ῶ*), *ῶ*, *ώσω*, to rival, envy, admire *τινά τινος*.
ζημία, *ας*, *ἡ*, damage, = Lat *damnum*; a penalty.
ζημιόω (Att. *ῶ*), *ώσω*, *ἐζημίωσα*, to fine, acc. of person, dat. of penalty: to punish.
ζῆν, inf. *ζάω*.
ζητέω (Att. *ῶ*), *ήσω*, *ἐζήτησα*, to seek, examine: in later Attic, to call upon, enquire for.
ζύγον, *ου*, *τό*, (*jugum*), the yoke of the harness.
ζω-, see *ζάω*.
ζωγρέω (Att. *ῶ*), *ήσω* (*ζωός*, living, and *ἀγρεύω*, to catch by hunting), to take alive.
ζωή, *ῆς*, *ἡ*, life.
ζῴη, opt. 3rd sing. (Attic form like *τιμῴη*), from *ζάω*.
ζῶν, *ζῶντ-*, pres. part. *ζάω*.
ζῷον, *ου*, *τό*, an animal, a creature possessed of life.
ζῶσα, part. pres. fem. *ζάω*.
ζῶσιν, 3rd pl. *ζάω*.

H.

ἤ, conj. = or. *ἤ*..*ἤ*; either—or. After *ἄλλος*, or a compar. = 'than,' Lat. *quam*.
ἦ, adv. of a truth, surely: especially *ἦ μήν*, in oaths, followed by a fut. inf.
ἦ = *ἔφη*, aor. 2 of *ἠμί*, 'to say;' mostly in the phrase *ἦ δ' ὅς*, 'said he;' cp. *ἦν δ' ἐγώ*, 'said I.'
ᾖ, 3rd sing. pres. subj. of *εἰμί*, 'to be.'
ἡ, fem. of article *ὁ*, *ἡ*, *τό*, the.
ἥ, fem. of rel. pro. *ὅς*, *ἥ*, *ὅ*, who, which.
ᾗ, dat. sing. fem. of rel. pro. *ὅς*, *ἥ*, *ὅ*, who, which.
ᾖ, 2 aor. subj. *ἵημι*.
ἥβη, *ης*, *ἡ*, manhood, the prime of youth. **Ἥβη**, daughter of Zeus and Hera, wife of Heracles and cupbearer to the gods. Afterwards goddess of youth.
ἠγαγ-, see *ἄγω*, 2 aor.
ἠγε-, see *ἄγω*, impf.
ἠγεῖτο, impf. *ἡγέομαι*.
ἠγεμών, *όνος*, *ὁ*, a leader.
ἡγέομαι (Att. *οῦμαι*), *ήσομαι*, *ἠγημαι*, *ἠγησάμην*, 1. to lead, go before

Digitized by Google

τινί. 2. to command τινὸς, see § 69. 3. to regard, think, = Lat. *ducere*.

ἠγνο-, see ἀγνοέω.

ἠγο-, see ἄγω, impf.

ᾔδε-, and ᾔδεσαν, see οἶδα.

ἡδέως, adv. (from ἡδὺς), gladly, pleasantly.

ἤδη, adv. already.

ἠδικ-, see ἀδικέω.

ἥδιστος, ἡδίων, see ἡδύς.

ἥδομαι, ἡσθήσομαι, ἥσθην, to enjoy, take delight, with dat. or with part. ἡδομένῳ μοι γίγνεται, I am well pleased at its happening.

ἡδονή, ῆς, ἡ, pleasure, enjoyment.

ἡδύς, ἡδεῖα, ἡδύ, comp. ἡδίων, ον, sup. ἥδιστος, η, ον, sweet, pleasant, friendly; (√SVAD seen by comparing *svavis* (= svadvis), ἡδὺς and *sweet*: for the loss of the initial, cp. ὕπνος, Skṛt. *svapnas*, Lat. *som(p)nus*): τὸ ἡδύ, that which is sweet, pleasure.

ἠθελ-, see ἐθέλω.

ἦθος, ους, τό, custom, habit; pl. like *mores*, disposition, character.

ἥκιστα, superl. adv., least, not at all, *minime*; the compar. is ἧττον.

ἠκου-, see ἀκούω.

ἥκω, ξω, impf. ἧκον, to be come, to have arrived; see § 134, note.

ἠλγ-, see ἀλγέω.

ἠλευθ-, see ἐλευθερόω.

ἦλθ-, see ἔρχομαι.

ἥλιος, ου, ὁ, the sun: (*helio*graph).

ἧλος, ου, ὁ, a nail.

ἡμαρτ-, see ἁμαρτάνω.

ἡμεῖς, plur. nom. of ἐγώ.

ἡμέρα, ας, ἡ (*ephemeral*), day; καθ' ἡμέραν, day by day.

ἡμέτερος, α, ον, our. ἡμετέρα (γῆ), our land.

ἡμῖν, dat. pl. ἐγώ.

ἥμισυς, εια, υ (*semi*), half. τὸ ἥμισυ, the half. Sometimes the noun that follows is put in the gen. but attracts ἥμισυ to its own number and case. Thus ὁ ἥμισυς τοῦ χρονοῦ, αἱ ἡμίσειαι τῶν νεῶν, half the time, half the ships, for τὸ ἥμισυ τοῦ, τῶν, etc.

ἡμῶν, gen. pl. ἐγώ.

ἦν, contr. for ἐάν.

ἦν, impf. of εἰμί, to be.

ἦν, acc. fem. sing. relat. pron. ὅς, ἥ, ὅ.

ἠναγκα-, see ἀναγκάζω.

ἠνδραποδ-, see ἀνδραποδίζω.

ἠνεγκ-, see φέρω.

ἠνεσχ-, see ἀνέχομαι, 2 aor.

ἡνίκα, conj. when.

ἠξι-, see ἀξιόω.

Ἤπειρος, ου, ἡ (prop. *mainland*), a district, on the west side of northern Greece.

ἠπιστα-, see ἐπίσταμαι, impf.

ἠπορ-, see ἀπορέω.

Ἥρα, ας, ἡ, *Hera*, the Latin Juno, queen of the gods, sister and wife of Zeus.

Ἡρακλείδης, ου, ὁ, a descendant of Herakles.

Ἡρακλείτος, ου, ὁ, one of the greatest of the ancient philosophers. Lived at Ephesus, in the sixth century B.C.

Ἡρακλῆς (for Ἡρακλέης), έους, ὁ, son of Zeus and Alcmena, the ideal of heroic strength and fortitude. The voc. is Ἡράκλεις, for Ἡρά-κλεϝες, from √κλεϝ, see κλέος. The Lat. *Hercules* was identified with him.

ἥρθη, see αἱρέω, 1 aor. pass.

ἥρεσα, 1 aor. ἀρέσκω.

ἤρετο, see ἐρωτάω, of which it is used as the aorist.

ἧρημαι, see αἱρέω, pf. pass.

ἠρν-, see ἀρνέομαι.

Ἡρόδοτος, ου, ὁ, of Halicarnassus, the historian of the Persian wars; lived B.C. 484–407.

ἠρρωστ-, see ἀρρωστέω.

ἥρως, ωος, ὁ, a demigod, a *hero*.

ἠρωτ-, see ἐρωτάω.

ἧς (gen. fem. of ὅς, ἥ, ὅ), whose.

ἦσαν, impf. εἰμὶ to be.

ἠσθεν-, see ἀσθενέω.

Digitized by Google

ᾐσθετ-, **ᾐσθο-**, 2 aor. *αἰσθάνομαι*.
ᾔσθην, 1 aor. *ἥδομαι*.
ᾐσθι-, impf. *ἐσθίω*.
ᾐσσ-, a softened form of *ἠττ-*.
ᾐστραψ-, see *ἀστράπτω*.
ἡσυχάζω, *σω*, *ἡσύχασα*, to keep still.
ἡσυχία, *ας*, *ἡ*, silence, quiet.
ᾑτησ-, 1 aor. *αἰτέω*.
ἡττάομαι (Att. *ῶμαι*), *ησομαι*, *ἥττημαι*: to be inferior to, give way to, *τινός*.
ἡττώμενος, *η*, *ον*, part. of *ἡττάομαι*.
ἧττων, *ον*, comp. of *κακός* (see *ἥκιστα*), less, weaker than, *τινός*. *ἧττον* as adv. = less.
ἠφαν-, see *ἀφανίζω*.

Θ.

θᾶκος, *ου*, *ὁ*, a seat.
θάλαττα, *ης*, *ἡ* (perhaps conn. with *ἅλς*, salt: cp. *ἅμα* and *θάμα*), the sea. Also **θάλασσα**.
Θαλῆς, **Θάλεω**, **Θαλῇ**, *ἦν*, *ὁ*, of Miletus, one of the seven wise men of Greece, B.C. 639–546, statesman, astronomer and philosopher. He taught that water is the origin of all things.
θάλλω, *ήσω*, *τέθηλα*, to be luxuriant, to bloom, to prosper.
θάνατος, *ου*, *ὁ* (*√θαν*, *θνήσκω*, *ἔθανον*), death.
θανεῖν, **θανὼν**, see *θνήσκω* 2 aor.
θᾶττον, adv. quicker. See *ταχύς*.
θαῦμα, *τος*, *τό*, a wonder.
θαυμάζω, *σομαι*, *τεθαύμακα*, *ἐθαύμασα*, to wonder at, *τινά* a person, *τινὸς* for a thing.
θαυμάσιος, *α*, *ον*, wondrous.
θαυμαστός, *ή*, *όν*, wonderful, strange: comp. and sup. *-ότερος*, *-ότατος*.
θέαμα, *τος*, *τό*, a sight, show.
θεάομαι (*ῶμαι*), *άσομαι*, *τεθέαμαι*, *ἐθεασάμην*, to behold: *θεάσασθαι*, *-σάμενος*, 1 aor. inf. and partic.
θέατρον, *ου*, *τό*, a theatre (*θεάομαι*).
θεῖ, 3rd sing. pres. ind. *θέω*.
θεῖναι, 2 aor. inf. *τίθημι*.
θεῖος, *α*, *ον* (*θεός*), divine, sacred.
θέλω, poetical or colloq. for *ἐθέλω*.
Θεμιστοκλῆς, *έους*, *ὁ*, Athenian statesman and general during the Persian wars, rival of Aristides, creator of the naval power of Athens. He fought at Marathon B.C. 490, commanded at Salamis B.C. 480, and fortified the city and the harbour; was banished B.C. 471, and died in exile.
θεός, *οῦ*, *ὁ* (*a-*, *mono-*, *poly-theism*), God, a god.
θεραπαινίς, *ίδος*, *ἡ*, a waiting maid, a servant girl.
θεραπεία, *ας*, *ἡ*, service, worship; tending; a cure.
θεραπεύω, *σω*, to worship, court, care for, (*therapeutics*).
θερμός, *ή*, *όν* (*thermometer*: *θέρος*), hot; hasty.
θέρος, *ους*, *τὸ* (*θέρω*, *ferveo*, *fever*), summer.
Θερσίτης, *ου*, *ὁ*, the most impudent talker of the Greeks before Troy: see Pope's Homer's Iliad, Bk. II.
θέσθαι, 2 aor. inf. mid. *τίθημι*.
θέσις, *εως*, *ἡ* (*τίθημι*), a setting, or placing, a laying down.
θέω, *θεύσομαι*, *δεδράμηκα*, *ἔδραμον*, to run: (the root is *θεϝ*, whence also *βοηθέω*, *σεύω*, etc.).
θεωρέω (Att. *ῶ*), *ήσω*, (*θέα*, *a sight*), to behold, contemplate: (hence *theorem*).
θεωρία, *ας*, *ἡ* (*theory*), seeing; seeing with the mind's eye, contemplation; a spectacle, view of games.
Θῆβαι, *ῶν*, *αἱ*, Thebes, the capital of Boeotia.
θήρ, *θηρός*, *ὁ* (*fera*, *Thier*, *deer*; *treacle*), wild beast, beast of prey.
θησαυρός, *οῦ*, *ὁ* (*τίθημι*, *trésor*), a store, treasury.
θησε-, **θησο-**, fut. *τίθημι*.
θίασος, *ου*, *ὁ*, a band of revellers.
θιγγάνω, *θίξομαι*, *ἔθιγον*, to touch

Digitized by Google

(lightly), with gen.: (for root cp. *tetigi, touch; fingo, figura*).

θνήσκω, *θανοῦμαι, τέθνηκα, ἔθανον* (√θαν, or by metathesis √θνα), to die. In prose *ἀποθνήσκω* is used, except in the perf. and plpf.

θνητός, *ή, όν* (*θαν* or *θνη*), mortal.

θορυβέω (Att. *ῶ*), *ήσω*, to make an uproar, applaud, interrupt.

θόρυβος, *ου, ὁ*, tumult, clamour.

Θουκυδίδης, *ου, ὁ*, Thucydides, the great Athenian historian, died about 400 B.C.

Θρᾷξ, *ᾳκός, ὁ*, a Thracian.

θράσος, *ους τό*, boldness.

θρασύς, *εῖα, ύ*, bold, rash.

Θρᾷττα, *ης, ἡ*, a Thracian woman.

θρέψω, fut. of *τρέφω*.

θρίξ, *τριχός, ἡ*, hair.

θυγάτηρ, *ατρός, ἡ* (*Tochter*, Skṛt. *duhitā* = the milk-maid), *daughter*.

θυμός, *οῦ, ὁ* (*θύω*), the soul, temper, spirit, courage, wrath.

θύρα, *ας, ἡ* (*fores, Thür*), *a door*.

θύω, *σω, τέθῠκα, ἔθῦσα*, to offer, to sacrifice: 1 aor. inf. *θῦσαι*.

I.

ἰάομαι, *άσομαι, ἰασάμην*, to heal.

ἴασις, *εως, ἡ*, healing, a mode of healing.

ἰατρική, *ἡ*, sc. *τέχνη*, the medical art.

ἰατρός, *οῦ, ὁ*, a surgeon, physician.

ἰδέα, *ας, ἡ* (*√ϝιδ, ἰδεῖν*), look, form, species.

ἰδεῖν, see *ὁράω*, 2 aor. inf. See *οἶδα*.

ἴδιος, *α, ον*, one's own, private, personal: (hence, *idio*syncrasy).

ἰδιώτης, *ου, ὁ*, an individual; a private citizen, (opp. to one in office): hence, an *idiot*.

ἰδού, behold! 2 aor. imp. mid. of *ἰδεῖν*, used as a mere interjection.

ἱδρώς, *ῶτος, ὁ* (*sudor*), *sweat*.

ἰδών, *οῦσα, όν*, 2 aor. part. *ἰδεῖν*.

ἰέναι, inf. *εἶμι*, to go.

ἴεναι, inf. *ἵημι*.

ἱερεύς, *έως, ὁ*, a priest.

ἱερόν, *οῦ, τό*, a temple.

ἱερός, *ά, όν*, sacred; (*hier*archy).

ἱερο-συλέω (Att. *ῶ*), *ήσω*, to rob a temple, commit sacrilege. From **ἱερό-σῦλος**, *ον*, robbing temples.

ἵημι, *ἥσω, εἶκα, ἧκα*, to send, discharge.

ἱκανός, *ή, όν*, sufficient, fit, capable.

ἱκανῶς, adv. sufficiently.

ἱκέτης, *ου, ὁ*, a suppliant; from root of *ἵκω* and *ἱκνέομαι*, which may be seen in *ἀφ-ικνέομαι*.

ἱκνέομαι, *ἵξομαι, ἶγμαι, ἱκόμην*, to come, reach, come as a suppliant.

ἵκρια, *ων, τά*, a sort of deck; a platform.

ἵλεως, *ων*, propitious, gracious.

Ἴλιον, *ου, τό*, Troy or Ilium, a city in Troas, besieged for ten years by the Greeks.

ἱμάτιον, *ου. τό*, a cloak.

ἵνα, 1. conj. in order that, with subj. after principal, opt. after historic tenses. 2. Adv. where; *ἵν' ἄν*, wherever, with subj.

Ἰόνιος, *α, ον*, (*Ἰώ*), concerning Io; with *κόλπος*, or *πόρος*, the sea between Epirus and Italy across which she is said to have swum.

ἰοντ-, pres. part. *εἶμι*, to go.

ἰο-στέφανος, *ον*, violet crowned, esp. epith. of Athens: *ἴον*, a violet.

Ἰουδαῖος, *ου, ὁ*, a Jew: (*Judaeus*).

ἱππεύς, *έως, ὁ*, a horseman, or rider.

ἱππεύω, *σω*, to ride (on horseback).

Ἱππίας, *ου, ὁ*, son of Pisistratus, sole despot of Athens after the assassination of his brother B.C. 514. See **Ἁρμόδιος**.

ἱππικός, *ή, όν*, pertaining to a horse, equestrian. *τὸ ἱπ.* cavalry.

ἱππο-κόμος, *ου, ὁ* (*κομέω, to take care of*), the groom, Lat. *equiso*.

ἵππος, *ου, ὁ* (*equus*), a horse: *ἡ ἵππος*, cavalry.

ἴσθι, 2 sing. imp. *εἰμί*, to be.

Digitized by Google

ἴσθι, 2 sing. imp. *οἶδα*, to know.
ἴσος, *η*, *ον*. equal, fair, even.
ἵστημι, *στήσω*, *ἔστησα* (*sto*, *sisto*, *stand*), to set up, erect. Mid. with *ἕστηκα* and *ἔστην*, to stand. **ἱσταμένου τοῦ μηνός**, in the first decade of the month.
ἱστορία, *ας*, *ἡ* (*ἵστωρ*, √*Fιδ*, *ἰδεῖν*, *video*), enquiry, information, *history*.
ἰσχυρός, *ά*, *όν*, strong.
ἰσχύς, *ύος*, *ἡ*, strength, force (Lat. *vis*).
ἴσως, adv. equally, fairly; perhaps.
ἴχνος, *ους*, *τό*, pl. *ἴχνη*, a track, footstep. Hence *ichneumon*.
ἰω-, from *εἶμι*, to go.

K.

κάγαθ- = *καὶ ἀγαθ-*, see *καλός*.
καθ' = *κατά*, before a rough breathing.
καθ-αιρέω (Att. *ῶ*), to take down; to destroy.
καθαίρω, *αρῶ*, *ἐκάθηρα* (*καθαρός*), to cleanse.
καθάπερ (*κατὰ* and *ἅπερ*), just as.
κάθαρμα, *ατος*, *τό* (*καθαίρω*), prop. that which is thrown away in cleansing; scum, offscourings; a term of abuse.
καθαρός, *ά*, *όν* (*castus* = cad-tus, *chaste*), pure, clean.
καθαρότης, *τος*, *ἡ*, clearness, purity.
καθ-έζομαι, or more generally *κάθημαι*; fut. *καθεδοῦμαι*: impf. *ἐκαθεζόμην*, as if the verb were not a compd. See *κάθημαι*.
καθεῖσαν, 3 pl. 2 aor. *καθίημι*.
καθεστὼς, *τῶσα*, *τὸς* (see *ἐστὼς*), intr. perf. part. from *καθίστημι* = existing, established. *τὰ καθεστῶτα* = existing usages, etc.
καθ-εύδω, *δήσω*, impf. *καθ-εῦδον*, or *ἐκάθευδον*, to sleep, to rest.
κάθ-ημαι, impf. *ἐκαθήμην* (augmented as if it were not compounded with a preposition; see too *ἐπίσταμαι*, *ἡπιστάμην*), to sit down; to sit idle: part. *καθήμενος*.
καθῆρει, impf. *καθαιρέω*.
καθῆσθαι, inf. *καθῆμαι*.
καθίεσαν, 3 pl. impf. *καθίημι*.
καθ-ίζω, *καθιῶ*, *ἐκάθισα*, impf. *ἐκάθιζον*, (as if the verb were not a compd.). 1. causal, to set, place. 2. intr. to sit: mid. = to sit.
καθ-ίημι, *καθήσω*, to let down, to let fall.
καθ-ίστημι, *καταστήσω*, *κατέστησα*, to set down, etc.: mid. with *καθέστηκα* and *κατέστην*, to be appointed, become; in past tenses, to be in a certain state.
καθ-οράω (Att. *ῶ*), *κατόψομαι*, *κατεῖδον*, to look down upon, to observe, to sight.
καθ-υλακτέω (Att. *ῶ*). *ήσω*, to bark at *τινά*: see § 94, foot note.
καί, and, even, also; **τε—καί**, **καὶ—καί**, both—and, not only—but also. **καὶ δὴ καί**, ay, and more than that. *πολλοὶ καὶ ἀγαθοὶ* = many good men.
καινός, *ή*, *όν*. new, fresh.
καίπερ, although, *always with a participle*.
καιρός, *οῦ*, *ὁ*, time, season, opportunity; the nick of time.
Καῖσαρ, *αρος*, *ὁ*, Caesar.
καίω, *καύσω*, *κέκαυκα*, *ἔκαυσα* (*caustic*), to set on fire, to burn.
κάκη, *ης*, *ἡ*, badness, vice.
κακηγορία, *ας*, *ἡ*, abuse, (*κακὸς*, and *ἀγορεύω*).
κακία, *ας*, *ἡ*, badness, vice. **Κακία**, personified, Vice.
κακίων, **κάκιστος**, comp. and sup. of *κακός*.
κακὸς, *ή*, *όν*, bad, wicked, cowardly. **τὸ κακόν**, evil. **τὰ κακά**, sufferings. Comp. *κακίων*, *κάκιστος*; also *ἥττων* and *χείρων*.
κακοῦργος, *ον*, evil doing, (*ἔργον*).
κακῶς, adv. ill. **κ. λέγειν τινά**, to speak ill of. **κ. ἀκούειν**, to be ill-spoken of. **κ. ἔχειν**, to be in

Digitized by Google

evil plight. κ. ποιεῖν τινά, to injure one.

κάλαμος, ου, ὁ (*calamus*, Engl. *haulm*, Fr. *chaume*), a cane; used by children as a 'horse.'

καλέω (Att. ῶ), fut. ῶ, κέκληκα, ἐκάλεσα, to name, call, invite. ὁ καλούμενος, the so-called.

κάλλιστος, η, ον, sup. of καλός.

καλλίων, ον, comp. of καλός.

κάλλος, ους, τό, beauty.

καλλύνω (καλός), to beautify; mid. to pride oneself on, give oneself airs.

καλλωπίζω, ίσω (ὤψ, prop. to make *the face* beautiful, then) to beautify, embellish: mid. to adorn oneself, make a display of, take pride in.

καλός, ή, όν, beautiful, fair, noble, good: καλὸς κἀγαθός, fair and good, noble and virtuous, realising the ideal of a free-born, high-bred man. Comp. καλλίων, κάλλιστος.

καλύβη, ης, ἡ (καλύπτω), a hut, cabin, cell.

καλύπτω, ψω, ἐκάλυψα (*occulo*, *clam*, κλέπτω; another form of κρύπτω), to cover, hide. Poetic.

καλῶς, adv. well: κ. ἔχειν, to be in a good state; κ. πράττειν, to fare well: κ. λέγειν τινά, to speak well of: κ. ἀκούειν, to be well spoken of.

Καμβύσης, ου, ὁ, father of Cyrus.

κάμηλος, ου, ἡ (generally), a camel: an oriental word.

καμμύσας, a colloquial form for καταμύσας, 1 aor. part. καταμύω, to close the eyes.

κάμνω, καμοῦμαι, κέκμηκα, ἔκαμον, to work oneself weary, to be weary, to be ill: κάμῃς, 2 aor. subj.

κἄν = καὶ ἐν.

κᾶν (1) = καὶ ἄν, (2) = καὶ ἐάν.

καπνός, οῦ, ὁ, smoke.

καρδία, ας, ἡ (Lat. *cor*, *cordis*; *Herz*), the *heart*.

καρπός, οῦ, ὁ (*Herbst*, *harvest*), fruit; produce.

καρτερός, ά, όν, strong, mighty, from √καρτ or κρατ: see κράτος.

κατά, prep. down. See §§ 93, 94, and add the following: ὕδωρ κατὰ χειρὸς διδόναι, to pour water over the hand: ὀμνύναι κατά τινος, to swear by, strictly, on the head of, some one: καθ' Ἑλλάδα throughout Greece: κατ' ἄνθρωπον, humanly, as a man should: κατ' ὀφθαλμοὺς, face to face.

κατα-βαίνω, κατ-έβην, to go down.

κατα-βάλλω, λῶ, κατ-έβαλον, to throw down.

κατα-γέλαστος, ον, ridiculous.

κατα-γελάω, -άσομαι, with gen. to laugh at, with acc. to deride.

κατα-γιγνώσκω, to condemn, with gen. of person, acc. of penalty: 2 aor. ind. κατ-έγνων; 2 aor. subj. opt. etc., κατα-γν-.

κατα-δικάζω, άσω, to condemn τινός τι.

κατα-δύομαι, σομαι, κατέδυν, to sink; καταδύσω, κατέδυσα, to cause to sink.

κατα-θεάομαι (Att. ῶμαι), to survey, inspect.

κατα-θνήσκω, κατ(α)θανοῦμαι, κατέθανον, to die.

κατα-καίω (see καίω), to burn up.

κατα-καυσ-, 1 aor. κατακαίω.

κατα-κλίνω, ῖνῶ, ἔκλινα, to lay down: mid. to lie down; 1 aor. pass. inf. κατακλιθῆναι.

κατα-κοιμάω, ήσω, to lull to sleep.

κατα-κρεμάννυμι, κρεμάσω, ἐκρέμασα, to hang up, suspend: κρεμασθῆναι, 1 aor. inf. pass.

κατα-κρίνω, to give judgment against, with gen. or acc.

κατα-κυλίνδω, ισω, κατεκύλισα, to roll down; pass. to tumble.

κατα-λαμβάνω, κατ-έλαβον, to seize, overtake.

κατα-λάμπω, ψω, κατ-έλαμψα, to shine down upon.

κατα-λείπω, ψω, to leave behind, to bequeath.

Digitized by Google

κατα-λύω, to undo, dissolve, destroy.
κατα-μανθάνω, to learn thoroughly.
κατα-μαρτυρέω, ήσω, to bear witness against *τινός τι*.
κατα-μύω, ύσω, κατέμυσα, to shut the eyes.
καταπλαγείς, εῖσα, ἐν, 2 aor. part. pass. from
κατα-πλήττω, (prop. to strike down, then) to astound: *κατε-πλαγ-*, 2 aor. pass.
καταρρακτή, ῆς, ἡ, sc. *θύρα*, a trap-door: (*καταρρήγνυμι*, to break down, whence, through Lat. *cataracta*, *cataract*, a broken fall of water).
κατα-σβέννυμι, σβέσω, κατέσβεσα, to quench, put out.
κατα-σκέψασθαι, 1 aor. inf. mid. of
κατα-σκοπέω (Att. ῶ), *σκέψομαι, κατεσκεψάμην*, to view closely, spy out.
κατα-στέλλω, στελῶ, ἔστειλα, to arrange, to quiet: *καταστείλαι*, 1 aor. infin.
κατα-στρέφω, ψω, (to turn down, hence) to overthrow: mid. to subdue: (*catastrophe*).
κατα-σχεῖν, 2 aor. inf. *κατέχω*, to hold back, to stop.
κατα-φανής, ἐς (√*φαν* of *φαίνω*), clearly seen, discovered.
κατα-φρονέω(ῶ), *ήσω, κατεφρόνησα*, to despise, see § 94, foot-note.
κατα-φυτεύω, σω, to plant.
κατα-ψηφίζομαι, κατεψηφισάμην, to vote against one *τινός*.
κατεβαλ-, 2 aor. *καταβάλλω*.
κατεγελ-, see *κατα-γελάω*, to laugh at.
κατεγιγ- or *κατεγν-*, see *καταγιγνώσκω*.
κατειδ-, see *καθοράω*.
κατ-είλημμαι, pf. pass. *κατα-λαμβάνω*.
κατεῖχον, ες, ε, impf. *κατέχω*.
κατεκαυσ-, see *κατακαίω*, 1 aor.
κατεκριν-, see *κατα-κρίνω*.
κατεκυλισθ-, 1 aor. pass. *κατα-κυλίνδω*.
κατελαβ-, or *λαμβ-*, see *κατα-λαμβάνω*.
κατελθ-, 2 aor. *not* ind. *κατ-έρχομαι*.
κατελιπ-, 2 aor. of *κατα-λείπω*.
κατ-εργάζομαι, σομαι, to achieve, gain.
κατ-έρχομαι, κάτειμι, to go down; to return.
κατ-εσθίω, aor. *κατέφαγον*, to devour.
κατ-έστη, see *καθίστημι*.
κατεστρεψ-, see *καταστρέφω*.
κατεφαγ-, 2 aor. *κατεσθίω*.
κατ-εφυτευσ-, 1 aor. *καταφυτεύω*.
κατ-έχω, *καθέξω, κάτεσχον*, to hold back, control, seize: intr. to prevail.
κατ-ηγορέω (Att. ῶ), *ήσω* (*κατά, ἀγορεύω*), to accuse a man of something *τινός τι*.
κατηγόρημα, τος, τό, a charge, accusation.
κατηγορία, ας, ἡ, an accusation: in logic, 'a predicament or class,' (hence *category*).
κατήγορος, ου, ὁ, an accuser.
κατ-ηλθ-, 2 aor. ind. *κατέρχομαι*.
κατθαν-, see *καταθνήσκω*.
κατ-οικέω (Att. ῶ), *ήσω*, to colonize, inhabit.
κάτ-οπτρον, ου, τό, mirror: (*ὄψομαι*, *optics*).
κατ-ορθόω (Att. ῶ), *ώσω*, 1. to set upright. 2. intr. to succeed.
κάτω, downwards, below; under, with gen.
κάτωθε, from beneath.
κάτωθεν, *τό*, sc. *μέρος*, the lower part.
κεῖμαι, inf. *κεῖσθαι*, to lie, to be laid; used as perf. pass. of *τίθημι*.
κεῖνος, poet. for *ἐκεῖνος*.
κεκλημ-, perf. pass. *καλέω*.
κεκοσμη-, see *κοσμέω*, perf.
κεκρατηκ-, perf. of *κρατέω*.
κεκτη-, see *κτάομαι*.
κέλευθος, *ου*, ἡ, a path.
κελεύω, σω, κεκέλευκα, ἐκέλευσα,

Digitized by Google

to recommend, to command: 1 aor. impr. *κέλευσον*. (Lat. *cello*.)

κενός, ἡ, ὄν, (*cen*otaph), empty; often with gen. see § 63.

κέντρον, ου, τό, an ox-goad, a spur, a sting; a point, a *centre*.

κέρας, ατος, ως, τό (Lat. *cervus*, *cornu*), *a horn*.

κεραυνόω (Att. ῶ), ωσω, to strike with a *κεραυνός* or thunderbolt: (the Acro*ceraunian* mountains, or Headlands of Thunder).

κερδαίνω, ἄνῶ, ἐκέρδᾶνα, to gain.

κέρδος, ους, τό, gain, profit.

κεύθω, σω, *κέκευθα*, ἔκῦθον (Germ. *hüten*), to *hide*, conceal.

κεφαλή, ῆς, ἡ, the head; (Lat. *caput*, Germ. *Haupt*).

κεχερσω-, see *χερσόω*, perf.

κέχρηται, perf. *χράω*, *χράομαι*.

κηδεύω, σω, to attend to, to attend to a corpse, to bury: pass. to be buried.

κήδομαι. to be troubled or concerned for, with gen.

κῆπος, ου, ὁ, a garden.

κῆρυξ, *υκος*, ὁ, a herald.

Κηφισσός, οῦ, ὁ, name of several rivers, the best known being the small stream west of Athens.

κιβωτός, οῦ, ὁ, a box, or chest.

κιθαρίζω, *ίσω*, to play the *cithara* (whence *guitar*) or lyre.

κινδυνεύω, σω, to run a risk.

κίνδυνος, ου, ὁ, danger, risk.

κινέω (Att. ῶ), ήσω, *κεκίνηκα*, *ἐκίνησα*, to move, to rouse.

κίνησις, εως, ἡ, any movement; a political movement.

κίχλη, ης, ἡ, a thrush.

κλάδος, ου, ὁ (*κλάω*, to break), such a *twig* as is *broken* off for grafting; then a *branch*.

κλάω, or *κλαίω*, *κλαύσομαι*, ἔκλαυσα, to weep.

κλεῖς, *κλειδός*, ἡ, a key, a bolt; (*clavis*, *claudo*). Att. acc. *κλεῖν*.

κλείω, σω, ἔκλεισα, to shut, to enclose; (*close*).

Κλεόβις, ὁ, see *Βίτων*.

κλέος, ους, τό, fame, repute: from √ *κλεϝ* or *κλυ*, whence Lat. *cluo*, *inclutus*, *gloria*, etc.

κλέπτης, ου, ὁ, a thief; (shop-*lift*ing, *clepto*mania).

κλέπτω, ψω, *κέκλοφα*, ἔκλεψα, to steal.

κληθε-, 1 aor. pass. part. *καλέω*.

κλῆρος, ου, ὁ (*clergy*, *clerical*), a lot.

κλῖμαξ, ἄκος, ἡ (*κλίνω*), a ladder; in Rhetoric, a *climax*.

κλίνη. ης, ἡ (*clinical*), a couch, bed.

κλίνω, *κλῖνῶ*, ἔκλῖνα (*incline*, *clivus*), to bend, lay down: mid. to lie down.

Κλυταιμνήστρα, ας, ἡ, wife and murderess of Agamemnon.

κλύω, ἔκλυον (Lat. *inclutus*, *auscultо*), to hear *τινός*: to be called.

κνήμη, ης, ἡ, the leg from knee to ankle, the shin.

κοιλαίνω, ἄνῶ, ἐκοίλανα, to hollow out; from

κοῖλος, η, ον (*hole*), hollow.

κοιμάω (Att. ῶ), ήσω, to lull to sleep; mid. to go to bed, to fall asleep: see *κεῖμαι*.

κοινός, ἡ, ὀν, common, public: *τὸ κοινόν*, the commonwealth, the state: (*cæno*-bite).

κοινωνέω (Att. ῶ), ήσω, to share, with gen. of thing and dat. of pers.

κοινωνία, ας, ἡ, communion, fellowship.

κολάζω, σω, *κεκόλακα*, ἐκόλασα, to chasten, punish.

κολακεύω, σω, to flatter; from

κόλαξ, ακος, ὁ, a flatterer.

κολαστέος, α, ον, verb. adj. *κολάζω*.

κόλπος, ου, ὁ (*gulf*), bosom, fold of a garment, pocket; bag. Answers to all meanings of Lat. *sinus*.

κολυμβάω (Att. ῶ), ήσω, to dive.

κομίζω, ιῶ, *κεκόμικα*, ἐκόμισα, to bring, lead, recover; bury: 1 aor. inf. pass. *κομισθῆναι*.

Digitized by Google

κόπος, *ου*, *ὁ* (*κόπτω*), weariness, trouble.

κόπρος, *ου*, *ἡ*, dung; hence St. Cyprian was nicknamed Coprian.

κόπτω, *ψω*, to beat; mid. to beat oneself for sorrow.

κόρη, *ης*, *ἡ*, a girl, a maiden.

Κορίνθιος, *α*, *ον*, of, or pertaining to

Κόρινθος, *ου*, *ἡ*, Corinth, the chief commercial city of Greece: note its advantageous position.

κοσμέω (Att. *ῶ*), *ήσω*, *κεκόσμηκα*, *ἐκόσμησα*, to adorn, honour: (*cosmetic*).

κόσμος, *ου*, *ὁ* (*microcosm*, *cosmic* forces), order, ornament; the world, so first named by Pythagoras.

κοτύλη, *ης*, *ἡ*, a cup, a liquid measure of about half a pint.

κρατέω (Att. *ῶ*), *ήσω*, *κεκράτηκα*, *ἐκράτησα*, (*κράτος*), to rule *τινός*: to defeat *τινά*.

κρατήρ, *ῆρος*, *ὁ* (*κεράννυμι*, to mix; *crater*), a mixing bowl, like a punch bowl.

κράτιστος, see *ἀγαθός*.

κράτος, *ους*, *τὸ*, strength, might.

κραυγή, *ῆς*, *ἡ*, a crying, shrieking.

κρείττων or *κρείσσων*, compar. of *ἀγαθός*.

κρεμάμενος, *η*, *ον*, pres. part. from *κρέμαμαι* a shortened passive for *κρεμάννυμι*, hanging, suspended.

κρεμάννυμι, *κρεμῶ*, *ἐκρέμασα*, to hang; pass. to be hanged, or hung; so *κρεμασθῆναι*.

κρήνη, *ης*, *ἡ*, a fountain, spring; (Hippo*crene*).

κρίνω, *κρῖνῶ*, *ἔκρῖνα* (*cerno*, *cribrum*), to separate; judge, accuse.

κριτής, *οῦ*, *ὁ* (*critic*), a judge.

Κροῖσος, *ου*, *ὁ*, Croesus, last king of Lydia, reigned B.C. 560–546, dethroned by Cyrus.

κροτέω (Att. *ῶ*), *ήσω*, to clap.

κρύπτω, *ψω*, *ἔκρυψα*, to hide, cover.

κτάομαι, *ήσομαι*, *κέκτημαι*, *ἐκτησάμην*, to acquire, get; perf. = I have got, I possess.

κτείνω, *κτενῶ*, *ἔκτονα*, *ἔκτεινα*, and *ἔκτανον*, to kill, *ἀποκτ.* is gen. used in prose.

κτήσασθαι, 1 aor. inf. *κτάομαι*.

κτῆσις, *εως*, *ἡ*, an acquiring.

κυβερνάω (Att. *ῶ*), *ήσω*, to steer; (*guberno*, *govern*).

κυβερνήτης, *ου*, *ὁ*, a pilot; from

κύκλος, *ου*, *ὁ* (*cycle*, *encyclic*), a circle, or round.

Κύκλωψ, *ωπος*, *ὁ* (*κύκλος*, *ὄψ*), one-eyed giants who dwelt in Sicily and forged thunderbolts for Jove.

κύκνος, *ου*, *ὁ* (*cycnus*), a swan.

Κυμαῖος, *ου*, *ὁ*, a man of

Κύμη, *ης*, *ἡ*, Cymé, in Aeolis, said to be over-stocked with fools.

κύνες, etc., dogs, *κύων*.

κυρέω (Att. *ῶ*), *ήσω*, to possess.

κύριος, *ου*, *ὁ*, lord, master.

Κῦρος, *ου*, *ὁ*, B.C. 594–529, founder of the Persian empire, captured Babylon and released the Jews B.C. 538.

κύων, *κυνὸς*, *ὁ*, and *ἡ*, a dog.

κωλυτέος, *α*, *ον*, needing to be prevented; verbal adj. from

κωλύω, *σω*, *κεκώλυκα*, *ἐκώλυσα*, to hinder, prevent.

κώμη, *ης*, *ἡ*, a village; the *κῶμος* is the festivity of the *κῶμαι*; see *ἐγκώμιον*.

κωφὸς, *ἡ*, *ὸν* (*κόπτω*, cp. Lat. *tusus*), blunted; deaf.

Λ.

λαβ-, 2 aor. *λαμβάνω*.

λαβή, *ῆς*, *ἡ* (*λαβεῖν*), the part for grasping; the handle.

λαγχάνω, *λήξομαι*, *εἴληχα*, *ἔλαχον*, to get by lot.

λαγώς, *ὼ*, *ὁ* (*lepus*, *leveret*), a hare.

λαθεῖν, 2 aor. inf. act. *λανθάνω*.

λαθέσθαι, 2 aor. inf. mid. *λανθάνω*.

λάθρα, adv. (*λανθάνω*), secretly; often with gen. = *clam* with abl.

Λακεδαιμόνιος, *ου*, *ὁ*, a Lacedaemo-

Digitized by Google

nian, i. e. an inhabitant of Sparta or Laconia.

λακτίζω, *ίῶ*, *ἐλάκτισα*, to kick.

λακτίστης, *ου*, *ὁ*, a kicker.

λαλέω (Att. *ῶ*), *ήσω*, (Lat. *lallare*; Germ. *lallen*; our *lull*, *lullaby*), to talk, to chatter.

λαλίστατος, *η*, *ον*, superl. of *λάλος*, *ον*, talkative.

λαμβάνω, *λήψομαι*, *εἴληφα*, *ἔλαβον*, to take, seize; *λαβ. δίκην*, to take satisfaction *παρά τινος*, to punish, = *sumere poenas*. Mid. to lay hold of, with gen.

λαμπάς, *άδος*, *ἡ* (*λάμπω*, *lamp*), a torch.

λαμπρός, *ά*, *όν* (*λάμπω*), bright, clear, illustrious.

λαμπρότης, *ητος*, *ἡ*, brilliancy, splendour.

λάμπω, *λάμψω*, *λέλαμπα*, *ἔλαμψα*, to give light, shine.

λανθάνω, *λήσω*, *λέληθα*, *ἔλαθον* (*lateo*), to escape notice, see § 145 (A); mid. to forget.

λέγω, *λέξω*, *ἔλεξα*; and *λέγω*, *ἐρῶ*, *εἴρηκα*, *εἶπον*, (Lat. *lego*), 1. to choose. 2. to say, speak, mean; *εὖ λεγ. τινά* = to speak well of, (*εὖ ἀκούειν* is the passive); in compounds *ἀγορεύω* is generally used. *τὰ λεγόμενα* = current sayings, *τὰ εἰρημένα* = what has been said.

λειμών, *ῶνος*, *ὁ*, meadow.

λείπω, *ψω*, *λέλοιπα*, *ἔλιπον*, to leave, desert; intr. to fail: (hence *ἐκλείπω*, *eclipse*).

λειτουργία, *ας*, *ἡ* (liturgy, fr. *λεῖτος*, or *λέϊτος*, an old adj. formed fr. *λεώς*, = public, and *ἔργον*), *a burdensome public office* or *duty*, which the richer citizens discharged at their own expense, usually in rotation, often voluntarily. One was the *τριηραρχία*, or furnishing a man-of-war in case of need to the state, as our merchants did in the time of Elizabeth.

λελησ-, see *λανθάνω*.

λελοιπ-, see *λείπω*.

λέξις, *εως*, *ἡ* (*λέγω*; *λεξικὸς* pertaining to *words*, hence *τὸ λεξικὸν βιβλίον*), diction, style: later, a phrase, a word.

λευκός, *ή*, *όν* (*luceo*), white.

λευκοτ-, comp. or sup. *λευκός*.

λεχθ-, see *λέγω*, 1 aor. pass.

λέων, *οντος*, *ὁ* (*leo*), a lion.

λεώς, *ώ*, *ὁ*, a people.

λῄζομαι, *λῄσομαι*, *ἐλῃσάμην*, to seize as booty, to plunder.

λήθη, *ης*, *ἡ*, forgetfulness. The river Lethe.

λῃστής, *οῦ*, *ὁ*, a robber, pirate.

λῃστικός, *ή*, *όν*, pertaining to pirates; *τὸ λ.*, the pirate (vessels).

ληφθ-, see *λαμβάνω*, 1 aor. pass.

λῃψ-, fut. of *λαμβάνω*.

λίαν, adv. exceedingly (*ῑᾱ*, or *ῑᾰ*).

λίθος, *ου*, *ὁ* (a mono*lith*, *lith*ograph; oo*lite*), a stone; *ἡ λίθος* is poetic, and mostly of some special stone, e. g. *ἡ Μαγνῆτις λ. the magnet*.

λιμήν, *ένος*, *ὁ*, a harbour, refuge.

λίμνη, *ης*, *ἡ*, a lake.

λιμός, *οῦ*, *ὁ*, hunger, famine.

λογίζομαι, *ιοῦμαι*, *ἐλογισάμην*, to reckon, consider, infer.

λογικός, *ή*, *όν*, possessed of *λόγος* or reason, rational; (hence *logic*, *ἡ λογικὴ*, sc. *τέχνη*).

λόγος, *ου*, *ὁ*, (theo*logy*, *log*omachy, ana*logous*, deca*logue*), a word, a saying; a speech; an argument; speech, reason, esteem, account.

λοιδορέω (Att. *ῶ*), *ήσω*, *ἐλοιδόρησα*, to abuse, with acc.; mid. with dat. to quarrel with, to wrangle.

λοιπός, *ή*, *όν* (*λείπω*), remaining: *τὸ λοιπόν*, the future.

λούω or **λόω**, *λούσω*, *ἔλουσα* (*lavo*, *diluo*), to wash; mid. to bathe. Esp. of washing the body, *νίζω* being used of the hands and feet, and *πλύνω* of clothes.

λόφος, *ου*, *ὁ*, the neck; the ridge of a hill.

Digitized by Google

Λυδία, *ας*, *ἡ*, a district on the west coast of Asia Minor; its capital was Sardis.

λύκος, *ου*, *ὁ* (*lupus*), a wolf: (hence **λυκάνθρωπος**, the were-wolf, or man-wolf; and *-ία*, *ἡ*, *lycanthropy*, a disease, like Nebuchadnezzar's, where the patient imagines himself a beast).

Λυκοῦργος, *ου*, *ὁ*, Lycurgus, the Spartan legislator.

λυπέω (Att. *ῶ*), *ήσω*, to grieve, to distress; mid. to be sad.

λύπη, *ης*, *ἡ*, pain, grief; hence

λυπηρός, or **λυπρός**, *ά*, *όν*, distressing, painful.

λύρα, *ας*, *ἡ*, a lyre. The word was transliterated into Latin, and the Greek Υ borrowed, as Latin had no symbol exactly answering to the sound of Greek *υ*. Hence, *lyra* is correct, but words like silva, Sulla, etc., which are pure Latin words, should not be spelt with a *y*.

λῦσαι, 1 aor. inf. act. from **λύω**.

λύσις, *εως*, *ἡ*, a loosing, a setting free.

λύχνος, *ου*, *ὁ*, pl. *οι* or *α*, a lamp; (*lychnus*).

λύω, *σω*, *λέλῠκα*, *ἔλῡσα*, to loose, unyoke, set free; destroy; atone for: (akin are Lat. *solutus*, *solvo*; Goth. *laus*; our *loose*).

λῷστος, *η*, *ον*, best; see *ἀγαθός*.

M.

μὰ, asseverative particle; *ναὶ μὰ Δία*, yea, by Zeus.

μᾶζα, *ἡ*, barley-bread, opp. to *ἄρτος* wheaten-bread.

μαθη- or **ω-**, see *μανθάνω*.

μάθημα, *τος*, *τὸ* (*mathematics*), a lesson, learning, science.

μάθησις, *εως*, *ἡ*, learning, education.

μαθητὴς, *οῦ*, *ὁ*, a learner, a pupil.

μαθοντ-, **μαθουσ-**, **μαθὼν**, 2 aor. part. *μανθάνω*.

Μαία, *ας*, *ἡ*, daughter of Atlas and Pleione, eldest of the Pleiades, and mother of Hermes.

μαίνομαι, *μανοῦμαι*, *μέμηνα*, *ἐμάνην* (*μανία*, *maniac*), to be mad.

μακαρίζω, *ιῶ*, *ἐμακάρισα*, to call happy, to bless, *τινά τινος*.

μακάριος, *ία*, *ον*, happy, blessed.

μακαριστὸς, *ἡ*, *ὀν*, blessed, enviable, happy: sup. *μακαριστότατος*.

Μακεδονία, *ας*, *ἡ*, a territory of Greece, W. of Thrace, N. of Thessaly, E. of Illyricum.

μακρὸς, *ά*, *ὀν* (*μῆκος*, length, and *macro*cosm), long, of time, or space; far, large, *μακρῷ* with compar. = *by far*.

μάλα, adv. very; comp. **μᾶλλον** more; superl. **μάλιστα**, most.

μαλακὸς, *ἡ*, *ὀν* (*mollis*, *mulceo*), soft, weak, effeminate. *τὰ μ.* luxuries.

μαλθακὸς, *ἡ*, *ὀν*, = *μαλακὸς*, mostly poetic.

μάλιστα, **μᾶλλον**, } see *μάλα*.

μανθάνω, *μαθήσομαι*, *μεμάθηκα*, *ἔμαθον*, to learn, understand.

μάντις, *εως*, *ὁ* (*μαίνομαι*), a prophet or seer: hence *necro-mancy*.

Μαραθὼν, *ῶνος*, *ὁ*, a village on the E. coast of Attica, N. E. of Athens, famous for defeat of Persians under Datis and Artaphernes by the Athenians and 1000 Plataeans under Miltiades, B. C. 490. The sepulchral mounds are still traceable.

Μαρδόνιος, *ου*, *ὁ*, Persian general, son-in-law of Darius Hystaspis, slain in the battle of Plataea, B. C. 479.

Μαρκὸς Ἀντωνῖνος, see **Ἀντωνῖνος**.

μαρτυρέω (Att. *ῶ*), *ήσω*, *ἐμαρτύρησα*, to be a *μάρτυς*, or witness, to bear witness.

μαρτυρία, *ας*, *ἡ*, testimony, deposition.

μάρτυς, *υρος*, *ὁ* and *ἡ* (*martyr*), a witness.

Digitized by Google

μαστιγόω (Att. **ῶ**), *ώσω*, *ἐμαστίγωσα*, to whip, to flog.

μάστιξ, *ῑγος*, *ἡ*, a whip.

μάταιος, *α*, *ον*, or *os*, *ον*, vain, idle, wanton.

μάτην, adv. in vain, at random, falsely.

μάχη, *ης*, *ἡ* (logo*machy*), a battle.

μάχομαι, *οῦμαι*, *μεμάχημαι*, *ἐμαχεσάμην*, to fight, (*macto*, *macellum*).

μεγάλως, adv. from

μέγας, *μεγάλη*, *μέγα* (*mickle*, *mighty*, *magnus*, *mahārājah*), great, mighty; compar. **μείζων** (= *μεγ-ιων*) superl. *μέγιστος*.

μέγιστος, *η*, *ον*, see foregoing.

μεθ' = *μετὰ* before a rough breathing.

μεθ' ὅν, with whom.

μεθεῖς, *εἶσα*, *ἐν*, 2 aor. part. *μεθίημι*.

μεθεντ-, see foregoing.

μεθίασι, 3 pl. pres. of

μεθ-ίημι, *ήσω*, *εἶκα*, *ῆκα*, to let loose, drop; forgive; mid. to let go one's hold of *τινός*.

μεθ-ίστημι, *μεταστήσω*, *μετέστησα*, to transpose, remove; mid. with perf. and 2 aor. *μεθέστηκα* and *μετέστην*, to change one's place or state.

μειζ-, see *μέγας*.

μείζους, contr. for *μείζονες*, or *μείζονας*, comp. of *μέγας*.

μειράκιον, *ου*, *τό*, a stripling.

μείων, *ον*, see *μικρός*, comp.

μέλαθρον, *ου*, *ὁ*, a house, mostly in plur. Said to be from *μέλας* like *atrium* from *ater*.

μέλᾶς, *αινα*, *μέλαν*, black, dark; comp. and superl. *μελάντερος*, *τατος*.

μέλει, *μελήσει*, it is a care to, with dat. of pers. *τοῦτό μοι μέλει* = this is a care to me.

μελετάω, *ήσω*, to care for, with gen.: to study, practise.

μελέτη, *ης*, *ἡ*, care, attention, practice.

Μέλητος, *ου*, *ὁ*, a feeble tragic poet, and one of the accusers of Socrates.

μέλι, *τος*, *τὸ* (*mel*, *mulsum*), honey.

μέλιττα, *ης*, *ἡ* (*μέλι*), the honey bee.

μέλλω, *ησω*, to be about to do, followed by future, pres. or aorist inf.: to be destined. *τὸ μέλλον*, the future.

μέλος, *ους*, *τὸ*, song, melody, strain.

μεμαθηκ-, perf. *μανθάνω*.

μεμνη-, perf. of *μιμνήσκω*.

Μέμνων, *ονος*, *ὁ*, son of Tithonus and Eos (Aurora).

μέμφομαι, *ψομαι*, *ἐμεμψάμην*, to blame *τινί*.

μέν, a suspensive conjunction, see §§ 27 and 28: generally followed by *δέ*. Sometimes *μὲν . . . δὲ*, = *quidem . . . tamen*, it is true,—but still; as well, as also; *ὁ μὲν . . . ὁ δὲ* = the one—the other. Sometimes *μὲν* is untranslateable.

μέντοι, (*μὲν* and *τοι*), still; to be sure.

μένω, *μενῶ*, *μεμένηκα*, *ἔμεινα* (*maneo*), to remain, await, abide.

μέρος, *ους*, *τὸ*, a part, share, turn: **ἀνὰ μέρος**, or **ἐν μέρει**, by turns; **κατὰ μέρος**, severally.

μεσημβρία, *ας*, *ἡ* (*μέση ἡμέρα*: for the parasitic *β*, cp. *chambre*, *nombre*, fr. *camera* and *numerus*), 1. midday, Lat. *meridies* (for *medidies*). 2. the south.

μέσος, *η*, *ον* (*Meso*-potamia, *medius*, *mid*), middle, in the midst, of place, time, or state; *τὸ μ.* the mean.

μεσότης, *ητος*, *ἡ*, a mean, (*mediocritas*).

μεστὸς, *ἡ*, *ὸν*, full *τινός*.

μετ' = *μετὰ* before a vowel.

μετὰ, prep. with gen. among, with; with acc. after: see §§ 116 and 117, and add **οἱ μετά τινος**, one's companions. Note its meaning of *change* in compounds.

μετα-βαίνω, to pass from one place to another, change one's position.

Digitized by Google

μετα-βάλλω, λῶ, to change, to turn about; mid. to exchange.

μετα-βολή, ῆς, ἡ, change.

μετα-γιγνώσκω, *μετ-έγνων*, to repent.

μετα-δίδωμι, *δώσω*, to give a share, *τινί τινος*.

μετ-αλλάττω, *μετ-ήλλαξα*, to exchange, to take in exchange.

μετα-μέλει, *μετέμελε*, *μεταμελήσει*, it repents, dat. of pers., gen. of thing.

μετα-μέλεια, *ας*, ἡ, change of mind, repentance.

μετά-νοια, *ας*, ἡ, after-thought, repentance.

μεταξύ, adv. (*μετά*), meanwhile, *μεταξὺ λέγων*, while speaking, cp. § 143.

μετ-εγνω-, 2 aor. *μεταγιγνώσκω*.

μετ-έχω, *μεθέξω*, *μέτεσχον*, to share a thing *τινὸς* with some one *τινί*: or else *τί τινι*.

μετ-οικέω (Att. ῶ), *ήσω*, to change one's abode; to be a *μέτοικος* or settler.

μετοίκησις, *εως*, ἡ, a change of abode, migration.

μετὸν, neut. part. of *μέτεστί μοί τινος*, I have a share in a thing; see § 150.

μετρητής, οῦ, ὁ, = *ἀμφορεύς*, at Athens, the common liquid measure, of 12 *χόες*, or 144 *κοτύλαι* = about 9 English gallons. The Roman amphora held about $\frac{2}{3}$ of a *μετρητής*.

μέτριος, *ία*, *ον*, within measure, moderate, tolerable.

μέτρον, *ου*, *τὸ* (*metre*, Lat. *metior*), a measure.

μέτ-ωπον, *ου*, *τὸ*, the part between the eyes, the forehead or face: (*μετὰ*, *ὤψ*).

μέχρι, and before a vowel *μέχρις*, (*μῆκος*), 1. prep. with gen. until. 2. conj. until. *μέχρις ἂν* with subj. until, so long as.

μή, *not*, *lest*; a dependent negative particle, used in conditional and final clauses, with imperative, with subj. in prohibitions; and generally with infinitive. *εἰ μή* = unless. *ἵνα μή*, *ὡς μή*, *ὅπως μή* = lest, see §§ 215–227.

μηδαμῶς, adv., in no way.

μηδέ, but not, and not, nor yet, *not even* = Lat. *ne—quidem*.

μηδείς, *μηδεμία*, *μηδέν*: *μηδενός*, etc., (*μηδὲ εἷς*), no one; **μηδέν**, nothing, not at all.

μηδέποτε, adv. not even ever, never.

μῆκος, *ους*, *τὸ*, length, size.

μηκύνω, *ὕνῶ*, *ἐμήκῡνα*, to lengthen, extend, protract.

μήν, in asseverations, surely, of a truth. **ἀλλὰ μήν**, *atqui*, however; well, but. **ἦ μήν**, used in oaths, of a surety. **καὶ μήν**, and yet, moreover; why (introductive); well. Lo!

μήν, *μηνός*, ὁ (Lat. *mensis*; *moon*, *month*; *μήνη*, the *moon*), a month; *ἱσταμένου*, or *ἀρχομένου* or *εἰσίοντος τοῦ μηνός*, = in the first decade of the month (Att. calendar); *μεσοῦντος τ. μ.* = in the middle, i.e. the second decade; *ἀπίοντος* or *φθίνοντος*, in the last decade.

μηνύω, *σω*, *ἐμήνυσα*, to reveal, betray.

μήποτε, adv. never. *μήποτε*: *οὔποτε*: : *μή*: *οὐ*, see § 215, sqq.

μήπω, adv., not yet. See § 215, sqq.

μήτε . . . μήτε, neither—nor, see § 215 sqq.

μήτηρ, *τρός*, *τρὶ*, *τέρα*, *μῆτερ*, ἡ, a *mother*; cp. Skṛt. *mātā*; Lat. *mater*; Germ. *Mutter*.

μηχανάομαι, (*ὦμαι*), *ήσομαι*, *ἐμηχανησάμην*, to construct, devise, plan; from—

μηχανή, ῆς, ἡ, a contrivance, device, engine; hence Lat. *machina*, and *machine*.

μία, see **εἷς**, *μία*, **ἕν**, one.

Digitized by Google

μιαρὸς, ά, όν, stained, defiled: comp., etc., *μιαρώτερος*, etc.

μίγνυμι, *μίξω*, *ἔμιξα*, (*misceo*), to *mix*.

μικρὸς, ά, όν (*micro*scope), small, petty. Comp. and superl. regular or *μείων*, *ἐλάττων*, *ἐλάχιστος*.

Μιλτιάδης, ου, ὁ, the Athenian commander at Marathon, B.C. 490.

μιμέομαι (Att. οῦμαι), *ήσομαι*, (*mimic*, *pantomime*), to imitate, to act. (Akin to *imitor*, *imago*.)

μιμνήσκω, *μνήσω*, *ἔμνησα*, to remind: mid. to remember, esp. perf. *μέμνημαί τινος*, cp. *memini*.

Μίνως, gen. **Μίνωος** or **Μίνω**, dat. **Μίνῳ**, acc. **Μίνω**, ὁ, Minos, King of Crete, one of the judges in the world below.

μισέω (Att. ῶ), *ήσω*, *ἐμίσησα*, to hate: (*miso*gynist, *mis*anthrope): fut. mid. is used as passive.

μισθὸς, οῦ, ὁ, pay, reward.

μισθόω (Att. ῶ), *ώσω*, to let = *locare*: mid. to hire = *conducere*.

μνᾶ, ᾶς, ἡ, (Lat. *mina*), = 100 drachmae = about 4*l*. 6*s* *μναῖ* = a talent.

μνημεῖον, ου, τὸ, a memorial, or monument; from—

μνήμη, ης, ἡ, a remembrance; memory.

μνημονεύω, σω, *ἐμνημόνευσα*, to mention, to remember: (*mnemonics*).

Μνημοσύνη, ης, ἡ, Mnemosyne, or Memory, mother of the Muses; because, before writing was invented, *memory* was the poet's excellence.

μόγις, adv. with toil, hardly.

μοῖρα, ας, ἡ, a portion; one's lot, destiny. Personified, the goddess of Doom.

μολ-, 2 aor. of the Epic *βλώσκω*.

μόλις, adv. hardly, scarcely.

μόνος, η, ον, alone, single: **μόνον**, adv. only: **μόνον οὐ** = *tantum non*: **οὐ μόνον . . . ἀλλὰ καὶ** = *non solum—sed etiam*.

μορφὴ, ῆς, ἡ (anthropo*morphic*, *amorphous*), form, kind, appearance.

Μοῦσα, ης, ἡ (*Musa*, *Museum*), one of the nine daughters of Zeus and Mnemosyné, who presided over poetry and song, and all the arts and all learning.

Μουσ-ηγέτης, ου, ὁ (*ἡγέομαι*), Apollo, the leader of the Muses.

μουσικὴ, ῆς, ἡ (sc. *τέχνη*), music and song, education: the fem. of—

μουσικὸς, ή, όν, scholarlike, accomplished; well-bred.

μοχθέω (ῶ), *ήσω*, to be weary with toil; to toil at. From *μόχθος*.

μοχθηρία, ας, ἡ (*μοχθηρὸς*, *μόχθος*), wretchedness.

μοχθηρὸς, ά, όν, in distress, wretched.

μόχθος, ου, ὁ, toil, hardship, distress, opp. to *πόνος* as *aerumna* to *labor*.

μυθο-λογέω (Att. ῶ), *ήσω*, (*mythology*), to tell or invent legends; to recount.

μῦθος, ου, ὁ (*myth*, *mythical*), a speech, story, legend.

μυρίος, α, ον (*myriad*, *more*), numberless, infinite.

μῦς, *μυὸς*, ὁ, a mouse; Lat. *mus*.

μύω, σω, *μέμῦκα*, *ἔμῦσα*, to shut the eyes.

μῶν (*μὴ οὖν*), interrogative particle, expecting answer *No!* = Latin *num*.

μωρία, ας, ἡ, folly.

μῶρος, α, ον (Lat. *morus*, *morio*), dull, foolish.

N.

ναί, adv. (Lat. *ne!*), yea, verily: **ναὶ μὰ Δία**, yes, by Zeus!

νάρθηξ, ηκος, ὁ fennel-giant, Lat. *ferula*. In the tinder-like pith of its stalks fire is still carried about by the Greeks. Prometheus was said to have brought the first spark of fire from heaven to earth in this plant. Its stalk furnished

Digitized by Google

the Bacchanalian wand (*θύρσος*); hence—

ναρθηκο-φόροι, *οἱ*, bearers of the *νάρθηξ*, i. e. those who only followed in the procession of Bacchus, opposed to **Βάκχοι**, those who were under his inspiration.

ναύ-κληρος, *ου*, *ὁ*, a ship-owner, shipmaster: the skipper.

ναυ-μαχία, *ας*, *ἡ* (*μάχη*), a sea-fight.

ναῦς, *νεώς*, *νηΐ*, *ἡ* (*navis*, *navy*, Skṛt. *nāvas*), a ship.

ναῦς μακρά, a long ship built for speed; hence a ship of war.

ναύτης, *ου*, *ὁ* (*nauta*, *navita*, *nautical*), a sailor.

ναυτικός, *ἡ*, *όν*, nautical, naval: **τὸ ναυτικόν**, the fleet.

νεανίας, *ου*, *ὁ*, a young man: (*νέος*).

νεῖκος, *ους*, *τό*, a quarrel, strife.

Νεῖλος, *ου*, *ὁ*, the river Nile.

νεκρός, *οῦ*, *ὁ* (*Necro*polis), a corpse.

νέμεσις, *εως*, *ἡ* (*νέμω*), resentment, vengeance: Nemesis.

νέμω, *νεμῶ*, *νενέμηκα*, *ἔνειμα*, to distribute, to hold, possess; to drive to pasture, *pascere*: mid. to graze, *pasci*.

νέος, *α*, *ον* (for *νεϝος*, like Skṛt. *nāvas*, *nŏvus*), young, new.

νεότης, *τητος*, *ἡ*, youthfulness, youth.

νεφέλη, *ης*, *ἡ* (*nebula*, Germ. *Nebel*), a cloud.

νεῶν, gen. pl. of *ναῦς*.

νέων, gen. pl. of *νέος*.

νεώς, gen. sing. of *ναῦς*.

νεώσ-οικος, *ου*, *ὁ* (*ναῦς*, *οἶκος*), a dock.

νεωστί, adv. for *νέως* from *νέος* = lately.

νεωτερίζω, *ιῶ*, *ἐνεωτέρισα*, to make changes; especially of political movements, to innovate, to make a revolution: Lat. *res novas tentare*.

νεώτερος, *α*, *ον*, comp. from *νέος*, younger.

νή, a particle of asseveration; **νὴ Δία**, by Zeus!

νῆες, nom. pl. of *ναῦς*.

νηΐ, dat. sing. of *ναῦς*.

νήπιος, *α*, *ον*, (*νη-* *ἔπος*), *infant*; childish, foolish.

νῆσος, *ου*, *ἡ* (Peloponn*ese*, Cherson*ese*), an island.

νίζω, *νίψω*, *ἔνιψα*, to wash, especially of hands or feet.

νικάω (Att. *ῶ*), *ήσω*, *νενίκηκα*, *ἐνίκησα*, to conquer, to win: **Ὀλύμπια ν.**, to be conqueror in the Olympic games.

νίκη, *ης*, *ἡ*, victory.

νικηθ-, 1 aor. pass. *νικάω*.

Νικίας, *ου*, *ὁ*, an Athenian commander and aristocratic leader in the Peloponnesian war: surrendered in the luckless Sicilian expedition, B.C. 413.

Νιόβη, *ης*, *ἡ*, daughter of Tantalus; because she boasted of the number of her children, they were slain by Apollo and Artemis, and she was herself turned into stone.

νίπτω, a later form for *νίζω*.

νοέω (Att. *ῶ*), *ήσω*, *ἐνόησα*, to perceive, intend, conceive.

νοητέον, verb. adj. one must conceive.

νομίζω, *ιῶ*, *νενόμικα*, *ἐνόμισα* (*νόμος*), to use customarily: to regard or think.

νόμιμος, *η*, *ον*, customary, lawful: **τὰ νόμιμα**, usages.

νομίσειε(ν), 3rd sing. 1 aor. opt. act. *νομίζω*.

νόμισμα, *ατος*, *τὸ* (*νομίζω*, *numismatics*), currency, coin.

νόμος, *ου*, *ὁ* (*νέμω*; Deuteron*omy*), law, custom.

νοσέω (Att. *ῶ*), *ήσω*, *ἐνόσησα*, to be ill, diseased.

νόσημα, *τος*, *τὸ*, a sickness, disease.

νόσος, *ου*, *ἡ*, disease.

νότος, *ου*, *ὁ* (*Notus*), the south wind.

νου-θετέω (Att. *ῶ*), *ήσω*, *ἐνουθέτησα*, (*νοῦς*, *τίθημι*), properly to put in mind; then to warn, advise, admonish.

P

Digitized by Google

νουμηνία, *as*, *ἡ* (contr. from *νεο-μηνία*), the new moon, or the beginning of the old lunar month.
νοῦς, *νοῦ*, *ὁ*, mind, intellect: **ἐν νῷ ἔχειν**, to have in mind. *νοῦς* is contr. for *νόος*. *κατὰ νοῦν* = *ex sententia* = as (I) could wish.
νυκτ-, see *νύξ*.
νύμφη, *ης*, *ἡ* (*nubo*, *nupta*), a *nymph*, a bride.
νῦν (temporal), now, at this moment, Lat. *nunc*, to be distinguished from
νυν (illative), now, then, accordingly.
νὺξ, *νυκτὸς*, *ἡ* (*nox*), night: **νυκτὸς**, by night.
νῶτον, *ου*, *τὸ*, the back; surface, ridge.

Ξ.

ξένος, *ου*, *ὁ*, a guest-friend, a guest, host, stranger, foreigner.
ξένος, *η*, *ον*, foreign. (Perhaps *ἔξ-ενος*.)
ξηρὸς, *ὰ*, *ὸν* (*χέρσος*, *seresco*, *serenus*, Engl. *sere*), dry.
ξίφος, *ους*, *τὸ*, a sword.
ξυ-, or **ξυν-**, see *συ-*, or *συν-*.
ξυλλ-, &c., see *συλλ-*, etc.
ξύλον, *ου*, *τὸ*, wood, timber, a piece of wood.
ξυνειχ-, &c., see *συνειχ-*, etc.
ξυν-εφυγ-, 2 aor. *συμ-φεύγω*, to flee with: see *σύν*.

Ο.

ὁ, *ἡ*, *τὸ*, the definite article, *the*: **ὁ μὲν . . ὁ δὲ** = *hic—ille*, the one—the other; **οἱ μὲν . . οἱ δὲ** = some—others.
ὄγδοος, *η*, *ον* (*ὄκτω*), eighth.
ὀγκόω (Att. *ῶ*), *ώσω*, *ὤγκωσα*; 1 aor. pass. part. *ὀγκωθείς*: to enlarge in bulk: pass. to be puffed up.
ὅδε, *ἥδε*, *τόδε*, = *hic*, *haec*, *hoc*, this. Often to be translated by *here*, *ὁρῶ Κρέοντα τόνδε*, I see Creon *here*.
ὁδὸς, *οῦ*, *ἡ* (*exodus*, *method*), a way, road, journey.
ὀδούς, *ὀδόντος*, *ὁ* (Lat. *dens*, *dentis*: Germ. *Zahn*; Engl.) *tooth*.
ὀδύνη, *ης*, *ἡ*, pain, grief.
ὄζω, *ὀζήσω*, *ὄδωδα* (*odor*, *olere*), to have or emit a smell, to smell of a thing *τινός*.
ὅθεν, = Lat. *unde*, from whence; wherefore.
ὅθενπερ, more emphatic than *ὅθεν*, from which place; wherefore.
οἱ, nom. pl. masc. of the article *ὁ*, *ἡ*, *τό*.
οἵ, nom. pl. masc. of the rel. pron. *ὅς*, *ἥ*, *ὅ*.
οἶ, adv. (originally a dat. from *ὅς*), whither.
οἶδα, *ᾔδειν* (plpf.), *εἰδέναι* (inf.), to know: from √VID, *Fιδ*, or *ιδ*, seen in our *wit*, Lat. *vid*-eo, etc. **χάριν εἰδέναι**, = to be grateful. *οἶδα θνητὸς ὢν*, I know that I am mortal. **οὐκ οἶδα ὅστις**, = *nescio quis*.
Οἰδίπους, *οδος*, or *ου*, *ὁ*, Oedipus, of Thebes; solved the riddle of the Sphinx. His subsequent misfortunes were the theme of many tragedians.
οἰκάδε, adv. home, homewards.
οἰκέω (Att. *ῶ*), *ήσω*, *ᾤκησα*, to inhabit, settle in; to manage.
οἰκία, *ας*, *ἡ*, a dwelling-house, a household.
οἰκίζω, *ιῶ*, *ᾤκισα*, to found, to colonize, to settle.
οἰκο-δομέω (Att. *ῶ*), *ήσω*, *ᾠκοδόμησα*, (*δέμω*), properly to build a house; and then, like *aedificare*, generally, to build.
οἰκο-νομία, *ας*, *ἡ* (*οἰκο-νόμος*, *νέμω*), the management of house and family, the frugal use, as opp. to the getting, of money. Hence *economy*.
οἰκο-νόμος, *ου*, *ὁ*, one who manages a household; a house-steward.
οἶκος, *ου*, *ὁ* (Lat. *vicus*, Engl.

Digitized by Google

-wick, in Ber*wick*, Nor*wich*, etc., *Viking*), a house.

οἰκουμένη, ἡ (sc. **γῆ**; the pres. part. pass. of **οἰκέω**), the inhabited world: (hence *œcumenical*).

οἰκτείρω, **τερῶ**, **ὤκτειρα**, to pity.

οἰκτρός, ά, όν, pitiable, piteous.

οἶμαι, contr. from **οἴομαι**, to suppose, think.

οἴμοι, alas = hei mihi!

οἰμώζω, **ξομαι**, **ὤμωξα**, to cry **οἴμοι**, to lament.

οἶνος, ου, ὁ (*vinum*, Germ. *Wein*, the *v* or *f* being lost in the Greek, as in **οἶκος** for *vicus*), wine.

οἴομαι (Att. **οἶμαι**), **ὤμην**, **οἰήσομαι**, **ὠήθην**, to think.

οἷος, α, ον, such as, = Lat. *qualis:* in indirect questions, what kind of. **οἷός τε**, with inf. *such as to, able to;* hence **οἷός τ' εἰμι** = **δύναμαι**; **οἷόν τε ἐστὶ** = it is possible.

οἰσ-, fut. of **φέρω**.

οἶς, **οἰὸς**, **οἰῖ**, **οἶν**, ὁ and ἡ, (= ὀϝις, Lat. *ovis*, Skṛt. *ávis*, Engl. *ewe*), a sheep.

οἷς, masc. dat. pl. of **ὅς**, **ἥ**, **ὅ**.

οἶσθα, 2 sing. of **οἶδα**.

οἴχομαι, **οἰχήσομαι**, impf. **ᾠχόμην**, to have gone, to be no more.

ὀκνέω (Att. **ῶ**), **ήσω**, **ὤκνησα**, to shrink from, with inf.

ὀλβίζω, **ιῶ**, **ὤλβισα**, to make happy; especially to deem happy = **εὐδαιμονίζω**.

ὄλβιος, α, ον, happy, blest, especially with worldly goods; cp. *beatus*.

ὄλβος, ου, ὁ, happiness, wealth.

ὄλεθρος, ου, ὁ (**ὄλλυμι**), destruction.

ὀλίγος, η, ον, few, little, small. **κατ' ὀλίγον**, by little and little. **παρ' ὀλίγον** = within a little.

ὀλιγωρέω (Att. **ῶ**), **ήσω**, **ὠλιγώρησα**, to be **ὀλίγωρος**, to think little of, with gen.

ὀλίγ-ωρος, ον (**ὥρα**, care), little-caring, scornful. **ὀλιγώρως ἔχειν** = to be careless, heedless.

ὄλλυμι, **ὀλῶ**, **ὀλώλεκα**, **ὤλεσα**, to destroy, ruin. Mid. with **ὄλωλα**, to be ruined.

ὄλοιντο, 2 aor. mid. opt. **ὄλλυμι**.

ὅλος, η, ον (Lat. *sol*-lus, for sol-vus = totus; *sol*-idus, whence *soldier*), whole.

ὀλοφύρομαι, **ροῦμαι**, **ὠλοφυράμην**, to lament.

Ὀλυμπία, **ας**, ἡ, a plain in Elis.

Ὀλύμπια, **ων**, **τὰ** (sc. **ἱερὰ**), the Olympic games held in the plain of Olympia every 4th year in honour of the Olympian Zeus. **Ὀλ. νικᾶν**, to conquer in the Olympic games.

Ὀλυμπιάς, **άδος**, ἡ, the space of 4 years between two celebrations of the Olympic games. The first Olympiad began 776 B.C., the 293rd and last 391 A.D.

ὀλωλ-, intr. **ὀλωλεκ-**, trans. } perf. of **ὄλλυμι**.

ὅλως, adv. wholly, in general.

ὄμβρος, ου, ὁ (*imber*), a shower, rain.

ὁμιλέω (Att. **ῶ**), **ήσω**, **ὡμίλησα**, (**ὅμιλος**, an assembled crowd), to associate with **τινί**.

ὁμιλία, **ας**, ἡ, intercourse, society, instruction, (hence *homily*, *homiletics*).

ὄμμα, **τος**, **τὸ** (for **ὄπ-μα**, cp. **ὄψομαι**, **ὄπωπα**; and for the assimilation, cp. **τέτυμμαι** for **τέτυπ-μαι**), an eye.

ὄμνυμι, **ὀμοῦμαι**, **ὠμόμοκα**, **ὤμοσα**, to swear, to swear by.

ὅμοιος (also **ὁμοῖος**), α, ον, or **ος**, **ον**, (**ὁμὸς**: *homœ*opathy), like, the same, common, with dat.

ὁμοιότης, **τητος**, ἡ, similarity, likeness.

ὁμοιόω (Att. **ῶ**), **ώσω**, **ὡμοίωσα**, to make like; pass. to be made like, to conform.

ὁμοιωθῆναι, 1 aor. inf. pass.

ὁμοίως, adv. in like manner, alike.

ὁμο-λογέω (Att. **ῶ**), **ήσω**, **ὡμολόγηκα**, **ὡμολόγησα**, (*homologous*; **ὁμὸς**, **λόγος**), to agree with, to

Digitized by Google

admit, allow. With dat.; and with inf.

ὁμοῦ, adv. (prop. gen. of *ὁμός*, cp. *οὗ*), in the same place; at once, together with *τινί*.

ὅμως, adv. (prop. abl. of *ὁμός*, cp. *ὡς*), still, nevertheless; like our *all the same:* often answers to *καὶ εἰ*, etc.

ὄναρ, τό, a dream; used in acc. as an adv. = in a dream, in sleep, opp. to *ὕπαρ*.

ὀνειδίζω, ἴσω, ὠνείδισα, to reproach *τινί τι*. Fut. mid. used as pass.

ὄνειδος, ους, τό, reproach, abuse.

ὄνειρον, ατος, τό, a dream.

ὄνησις, εως, ἡ, use, benefit.

ὀνίνημι, ὀνήσω, ὠνήσα, to profit, help.

ὄνομα, τος, τό (*γιγνώσκω, nomen, onomato*poeia), a name.

ὀνομάζω, σω, ὠνόμασα (*ὄνομα*), to name, give a name to *τινά*. Pass. to be called.

ὄνος, ου, ὁ, an ass.

ὀντ-, from *ὤν*, part. pres. of *εἰμί*.

ὀντιν-, see *ὅστις* or *ὁστισοῦν*.

ὄξος, ους, τό, some wine, or vinegar, (see *ὀξύς*).

ὀξύ-θυμος, *ον*, quick-tempered.

ὀξὺς, εῖα, ὺ (*oxy*-gen, acid begetter; *ἀκὺς, ἀκρὸς, acer*), sharp, quick, nimble. *ὀξύ-τερος, -τατος.*

ὄπισθεν, adv. behind; after.

ὁπλίτης, ου, ὁ (*ὅπλον*), a heavy-armed soldier, a *hoplite*.

ὅπλον, ου, τό, armour, esp. the large shield of the heavy infantry.

ὅποι, adv. (prop. loc. of obsolete *ὅπος*), whither.

ὁποῖος, α, ον, of what sort, = Lat. *qualis*, in dept. questions.

ὁπόταν, rel. adv. whensoever; always with subj.

ὁπότε, rel. adv. whenever; with optative *of past time*.

ὁπότερος, έρα, ον, which of two, dependent interrog.

ὅπου, adv. (prop. gen. of place from obsolete *ὅπος*), where, when.

ὅπως (prop. abl. from obsolete *ὅπος*), 1. rel. adv. *as, like as.* 2. conj. *in order that*, followed by subj. with or without *ἄν*, and by future indic. after principal tenses; and by opt. after past tenses.

ὁράω (Att. *ῶ*), *ὄψομαι, ἑώρακα, εἶδον*; 1 aor. pass. *ὤφθην*; (√*Fop* as in *vereor*; √*ὀκ* or *ὀπ*, as in *oculus, ὀπ-μα* = *ὄμμα*; √*Fιδ* or *ἰδ*, as in *vid*eo), to see, behold. **ὅρα μὴ** = *vide ne* = take heed lest. **διπλοῦν ὁρᾶν** = to see double.

ὀργὴ, ῆς, ἡ, temper, anger.

ὀργίζομαι, ιοῦμαι and **ὀργισθήσομαι, ὠργισμαι, ὠργίσθην**, to be angry, *τινὶ*, with some one.

ὀρέγομαι, ξομαι, ὠρεξάμην, and **ὠρέχθην**, to seek after, desire: (prop. to *reach* after, being akin to *rego*, our *reach*, Goth. *raihts*, our *right;* from it comes **ὀργυιὰ**, a fathom, the length of the outstretched arms).

ὄρη, τὰ, see *ὄρος*.

ὀρθὸς, ὴ, ὸν, upright, straight, true.

ὀρθόω (Att. *ῶ*), *ώσω, ὤρθωκα, ὤρθωσα*, to set upright, build, raise up: pass. to succeed.

ὀρθῶς, adv. rightly.

ὁρίζω, ιῶ, ὥρισα (*ὅρος*; *ὁ ὁρίζων κύκλος*, the *horizon*), to divide, mark out, appoint.

ὁρκίζω, to make one swear = *ὁρκόω*.

ὅρκος, ου, ὁ, an oath; prop. that which restrains.

ὁρκόω (Att. *ῶ*), *ώσω, ὤρκωσα*, to make one swear, bind by an oath.

ὁρμάω (Att. *ῶ*), *ήσω, ὥρμησα*, to spring forward, start: mid. and aor. pass. to set out.

ὁρμέω (*ῶ*), to lie at anchor: only pres. and impf. used.

ὁρμὴ, ῆς, ἡ, an assault, onset.

ὁρμίζω, ιοῦμαι, ὥρμισα, to bring to anchor, to moor. Mid. = *ὁρμέω*.

ὁρμιστέος, α, ον, verb. adj. *ὁρμίζω*.

ὄρνεον, ου, τό, a bird.

Digitized by Google

ὄρνις, ιθος, ὁ or oftener **ἡ**, acc. **ιθα** or **ιν** (*ornitho*-logy), a bird, omen.

ὄρος, ους, τὸ, a mountain.

ὅρος, ου, ὁ (*sors*: **ὁρίζω**) a boundary, a rule.

Ὀρφεύς, έως, ὁ, son of Calliopé, whose music drew animals and trees after him, and procured the release of his wife Eurydice from Hades.

ὀρᾷη, &c., see **ὁράω**, opt. pres.

ὀρωμ-, or **ὀρων-**, see **ὁράω**.

ὅς, ἥ, ὅ, rel. pron. *who, which:* used demonstratively in the phrases **καὶ ὅς, *and he, ἥ δ' ὅς, said he.***

ὁσήμεραι = **ὅσαι ἡμέραι** = as many days as (are) = daily: Lat. *quotidie.* So **ὁσέτη** = *quotannis.*

ὅσιος, α, ον, holy, sacred.

ὀσμὴ, ῆς, ἡ (**ὄζω**), smell, odour.

ὅσος, η, ον, (*quantus*), as great, as much, as many as. **ὅσον οὐ** = *tantum non* = all but.

ὅσπερ, ἥπερ, ὅπερ, rel. pron. more definite than **ὅς**, just the one that.

ὅστις, ἥτις, ὅτι, rel. pron., whoever, whatever: in indirect questions = who, what. For **οὐδεὶς ὅστις οὐ** see under **οὐδείς.**

ὁστισοῦν, ἡτισοῦν, ὁτιοῦν, whosoever, any one whatever.

ὀσφραίνομαι, ὀσφρήσομαι, ὠσφρόμην, (akin to **ὄζω**), to perceive a smell, to scent, or track, with gen.

ὅταν (**ὅτε ἄν**), conj. with subj., whenever.

ὅτε, when. **ἔστιν ὅτε** = *est ubi*, sometimes.

ὅτι, neut. of **ὅστις.**

ὅτι, conj. = that, or because; esp. after verbs of saying. It never means *so that*, or *in order that*, like the Latin *ut.* **ὅτι τάχιστα** = as fast as possible.

ὁτιοῦν, neut. of **ὁστισοῦν**, see **οὐδ' ὁτ.**

ὅτου, gen. of **ὅστις.**

ὅτῳ, dat. of **ὅστις.**

οὐ, οὐκ, οὐχ, (**οὐχί**), (according as consonant, vowel, or aspirate follows it), is the direct negative = *non, not.* **οὐ φημὶ** = *nego.* **οὐ κελεύω** = I forbid. For **οὐ μὴ** and **μὴ οὐ** see §§ 215–227. **οὐ μήν γε** = not however. **οὐ γὰρ ἄν** = for, had it been otherwise, (I) would not —. **οὐ μόνον** and **οὐχ ὅτι** = *non solum*, and are both followed by **ἀλλὰ καὶ** = *verum etiam*, but also.

οὖ, adv. (orig. gen. of **ὅς**), where; **οὗ γῆς** = *ubi terrarum*, or *ubi gentium*, where in the world. **οὗ ἔτυχεν** = anywhere, where it chanced.

οὐδαμῶς, adv. in no way, by no means.

οὐδὲ, nor yet, not even, = *ne—quidem*, see § 32.

οὐδείς, οὐδεμία, οὐδέν, not even one, no one, nothing, no: = Lat. *nullus* (*ne-ullus, n-one*).

οὐδεὶς ὅστις *οὐ, οὐδενὸς οὑτίνος* (or *ὅτου*) *οὐ*, etc., lit. (there is) no one who . . . not . . . = everyone. Then when the relative became an oblique case the antecedent was attracted into it and **οὐδεὶς** (**ἐστιν**) **οὑτίνος οὐκ ἀκούει** became **οὐδενὸς ὅτου οὐκ ἀκούει**, he listens to everyone.

οὐδέποτε, adv. never.

οὐδέπω, adv. not yet.

οὐδ' ὁτιοῦν, adv. not even at all.

οὐθ', = **οὔτε** before an aspirate, *nor.*

οὐκ, see **οὐ.**

οὐκέτι, adv. no longer.

οὔκουν, adv., 1. in direct statements = *non ergo, itaque non*, and so not. 2. in questions = *nonne ergo*, (is it) not then, expecting answer *yes.*

οὐκοῦν, adv., has lost all the force of **οὐκ**, and become simply *itaque*, and so, then, therefore.

οὖν, so, then; carefully dist. fr. **τότε**, at that time.

οὔποτε, adv. never.

οὔπω, adv. not yet.

Digitized by Google

οὐπώποτε, adv. never yet at any time.

οὐράνιος, *α*, *ον*, heavenly, of heaven; from

οὐρανὸς, *οῦ*, *ὁ*, heaven, the sky; never pl. in classic writers.

οὖς, *ὠτὸς*, *τὸ* (*auris*), the ear.

οὗς, masc. acc. pl. of *ὁς*, *ἥ*, *ὅ*.

οὑσα-, or *οὐση-*, or *οὐσω-*, fem. of *ὤν*.

οὐσία, *ας*, *ἡ* (*ὤν*), property, wealth, one's being.

οὔτε .. *οὔτε*, neither—nor: before a vowel *οὔτ'*.

οὗτος, *αὕτη*, *τοῦτο*, this. **καὶ ταῦτα**, and that too. **μετὰ ταῦτα**, after this. *οὑτοσὶ*, emphatic form by the addition of a demonstrative suffix. See §§ 36 sqq.

οὑτοσὶ, *αὑτηὶ*, *τουτὶ*, this one here: cp. *celui-ci*.

οὕτως, before a const. *οὕτω*, adv. thus, so, so greatly.

οὐχ, *οὐχὶ*, see *οὐ*.

ὀφείλημα, *τος*, *τὸ*, that which is owed, a debt.

ὀφείλω, *ήσω*, *ὠφείληκα*, *ὠφείλησα*; 2 aor. *ὤφελον*, to owe, be in debt, be bound, = *debeo*. *εἴθ' ὤφελον*, would that, = *utinam*, of past wishes, followed by inf. pres. or aor.

ὄφελος, *ους*, *τὸ*, advantage, help: (connected with *ὀφέλλω*, to strengthen, not *ὀφείλω* and akin to *opus*).

ὀφθ-, 1 aor. pass. *ὁράω*: *ὀφθείς*, etc., part.; *ὀφθῆναι*, inf.; *ὀφθῶ*, etc., subj.; *ὀφθείην*, opt.

ὀφθαλμὸς, *οῦ*, *ὁ* (*ὄψομαι*; *ophthalmia*), the eye.

ὄφις, *εως*, *ὁ*, a serpent, snake.

ὀφλισκάνω, *λήσω*, *ὤφληκα*, *ὤφλον*, to be adjudged to pay, to incur, to bring on oneself, e.g. *γέλωτα*.

ὀφλοι-, 2 aor. *ὀφλισκάνω*.

ὀχέω (Att. *ῶ*), *ήσω*, to uphold, to carry: mid. to ride, to drive; like *vehi*.

ὄχλος, *ου*, *ὁ* (*ochlocracy*), a crowd, the populace; trouble.

ὄψε, adv. late. *ὄψε τῆς ἡμέρας*, late in the day.

ὀψι-μαθής, *ὲς* (√*μαθ* of *μανθάνω*), late in learning.

ὄψον, *ου*, *τὸ* (*ἕψω*, to boil), prop. boiled meat; anything eaten as a relish with bread; seasoning, sauce, fish.

Π.

πάθημα, *ατος*, *τὸ*, a suffering, misfortune: (√*παθ*, see *πάσχω*).

πάθος, *ους*, *τὸ* (*pathos*, anti*pathy*, sym*pathy*, Lat. *patior*, *patient*), a misfortune; passion.

παθὼν, *οῦσα*, *ὸν*, 2 aor. part. *πάσχω*.

παιὰν, *ᾶνος*, *ὁ*, a choral song of thanksgiving for deliverance from evil, addressed to Apollo as the god of healing.

παιανίζω, *σω*, to chant the paean, to sing triumphantly.

παιδεία, *ας*, *ἡ* (*παῖς*), training for children, education. From *ἐγκύκλιος π.*, *the round of education* as opposed to the business of life, comes the erroneous formation *encyclopaedia*.

παίδευμα, *ατος*, *τὸ*, a lesson.

παιδεύω, *σω*, **πεπαίδευκα**, **ἐπαίδευσα**, to train a boy, teach, chastise.

παιδίον, *ου*, *τὸ*, a little child.

παίζω, *παίξομαι*, **πέπαικα**, **ἔπαισα**, to be like a child, to play. *παίζων*, &c., playfully.

παῖς, *παιδὸς*, *ὁ*, a child, boy, slave, lad; *ἡ π.*, a girl. **ἐκ παιδὸς**, or **ἐκ παίδων**, *a pueris*, from childhood. Hence (with *ἄγω*) comes *παιδ-αγωγὸς*, the origin of both *pedagogue* and *page*, the latter of which is nearer the old meaning of a *servant in charge* than the former. From *παιδαγωγὸς*, also, through a late Latin form, comes *pedant*.

πάλαι, adv. long ago. **πάλαι ἔχω**

Digitized by Google

=*jampridem habeo*=I have long had. **οἱ πάλαι**, the ancients.

πάλιν, adv. back; again.

παλιν-ῳδία, ας, ἡ, a recantation; the name was first given to an ode by Stesichorus in which he recanted his attack upon Helen.

πᾶν ποιεῖν, to be unscrupulous; **πᾶν** see **πᾶς**.

παν-άθλιος, α, ον, all-wretched.

παν-δημεί, adv. (*δῆμος*), in a body, *en masse*.

παν-δοκεῖον, ου, τὸ (*δέχομαι*), an inn.

παν-ήγυρις, εως, ἡ (*ἀγορά*; hence also *panegyric*), an assembly of the whole nation, a public festival.

πάνθ', or **πάντ-**, see **πᾶς**.

παντα-χοῦ, adv., see § 70, everywhere.

παν-τελὴς, ἐς (*τέλος*, end), all complete, perfect.

παντελῶς, adv. (fr. *παν-τελὴς*, allcomplete), entirely, completely.

πάντως, adv. (prop. abl. from **πᾶς**), altogether, at any rate, by all means.

πάνυ, adv. (fr. **πᾶς**), altogether; very.

παπαῖ, exclamation of suffering or surprise.

πάππος, ου, ὁ (*papa*), a grandfather.

παρ', before vowels, for

παρὰ, prep. *beside*, see §§ 100–109. According as it stands with gen., dat., or acc., it means (roughly) *from, at*, or *to, alongside of*. Obs. **παρὰ πολὺ**, by far; **παρὰ μικρὸν**, almost.

παρα-βαίνω, *βήσομαι, παρ-έβην*, to transgress, to omit.

παρα-βάλλω, *αλῶ, παρέβαλον*, to throw to; to compare; to approach.

παραβησ-, fut. of *παραβαίνω*.

παρα-γίγνομαι, *παρ-εγενόμην*, to be present at, to come to aid, *τινί*.

παράδειγμα, ατος, τὸ (*paradigm* in gram.), a pattern, an example from

παρα-δείκνυμι, to shew by the side, to exhibit.

παράδεισος, ου, ὁ (*Paradise*, a Semitic word, Hebr. *pardês*), a park.

παρα-δίδωμι, to hand over to another, as a torch in the race-course, a kingdom, &c., *τινί τι*.

παρ-αινέω (Att. **ῶ**), *έσω, παρῄνεσα*, to advise, *τινί*.

παρα-καλέω (Att. **ῶ**), fut. **ῶ**, *παρεκάλεσα*, to summon, invite, encourage.

παρα-κελεύομαι, *σομαι, παρ-εκελευσάμην*, to exhort, order, encourage.

παρα-λαμβάνω, *λήψομαι*, to receive from *τινός τι*.

παρ-αμελέω (Att. **ῶ**), *ήσω, παρημέλησα*, to slight, *τινός*.

παρα-νομέω (Att. **ῶ**), *ήσω, παρενόμησα*, (*παράνομος*), to break the laws, transgress.

παρά-νομος, ον, contrary to law, illegal: *παράνομα γράφειν*, to propose unconstitutional measures: *παρανόμων γράφεσθαί τινα*, to indict a man for proposing unconstitutional measures. (The gen. depends on *γραφὴν*, understood.)

παρα-σκευάζω, σω, to prepare, to provide: mid. to procure.

παρα-στάτης, ου, ὁ (*παρίσταμαι*), one who stands by or near, a comrade.

παρα-τίθημι, *θήσω*, to set before, serve up, (of dishes at table); to propose. *παράκειμαι* is used as pass.

παραχρῆμα, adv. (*παρὰ τὸ χρῆμα*), lit. *alongside of the thing*, on the spot, forthwith.

παρ-εβαλ-, see *παρα-βάλλω*.

παρεγεν-, 2 aor. *παρα-γίγνομαι*.

παρ-εδωκ-, 1 aor. *παρα-δίδωμι*.

πάρ-ειμι, *έσομαι*, to be present, to

Digitized by Google

aid: **τὰ παρόντα**, the present state of things. Inf. *παρεῖναι*.

πάρ-ειμι, (*εἶμι*), used in indic. as fut., in the moods as pres. and impf., of *παρέρχομαι*, to pass by; to come forward. Inf. *παρ-ιέναι*.

παρεῖναι, see *πάρ-ειμι*, to be present.

παρ-εκαλ-, see *παρα-καλέω*.

παρ-εκελευ-, impf. or 1 aor. *παρα-κελεύομαι*.

παρ-ελαβ-, 2 aor. *παραλαμβάνω*.

παρεληλ-, perf. *παρ-έρχομαι*.

παρελθ-, 2 aor. *παρ-έρχομαι*. **ὁ παρελθὼν χρόνος**, the time that has passed by.

παρ-έλκω, to lead by one's side, as one leads a horse.

παρ-εμ-φαίνω, *φανῶ*, to shew by the side, give a side view of, to glance or hint at.

παρ-εξ-έρχομαι, to go out beside, to go beyond: 2 aor. *παρεξελθεῖν*.

πάρ-εργον, *ου*, *τό*, a bye-work: **ἐν παρέργῳ**, as a secondary thing, Lat. *obiter*.

παρ-έρχομαι, *πάρ-ειμι*, *παρ-ελήλυθα*, *παρ-ῆλθον*, to pass by, pass away; to come forward.

παρ-έσεσθαι, fut. inf. *πάρειμι* (1).

παρ-εσκευα-, see *παρασκευάζω*.

παρ-έστι, with dat., it is in one's power.

παρ-εστὼς, *ὥσα*, *ὸς*, pf. part. intr. (see *ἑστὼς*) of *παρ-ίστημι*, = Lat. *praesens*. **τὰ π.** present circumstances.

παρέχον, neut. acc. part. of *παρέχω*, there being a chance, it being in one's power.

παρέχω, *ξω*, to furnish, to offer. **πάρεσχε τοὺς ὀφθαλμοὺς ἐκκόπτειν**, he offered his eyes to be gouged = *praebuit oculos effodiendos*. **πράγματα π. τινί**, to cause trouble to; mid. to produce.

παρῆν, impf. *πάρειμι* (*adesse*).

παρ-ιέναι, inf. of *πάρειμι*, to pass by: and also, of

παρ-ίημι, to admit, allow.

παρ-ιοντ-, pres. part. of *παριέναι*.

Πάρις, *ιδος*, *ὁ*, son of Priam, caused the Trojan war by carrying off Helen, the wife of his host Menelaus.

παρ-ίστημι, *παρα-στήσω*, *παρ-έστησα*, to place beside, to present to the mind: pass. with pf. *παρέστηκα* and 2 aor. *παρ-έστην*, to stand by, to defend. **τὰ παρεστῶτα** = present circumstances.

παρ-οικέω (Att. *ῶ*), *ήσω*, to dwell beside, live near.

παρὸν, neut. acc. part. of *πάρεστι*, it being allowed one, see § 150.

παροντ-, or **παρουσ-**, from

παρὼν, *οὖσα*, *ὄν*, pres. part. of *πάρειμι*, adesse.

πᾶς, *πᾶσα*, *πᾶν* (*pan*theism, *pan*oply), all, every, whole.

πάσχω, *πείσομαι*, *πέπονθα*, *ἔπαθον* (Lat. *patior*, see *πάθος*), to suffer, to be done to: with *εὖ* or *κακῶς ὑπὸ*, to be well or badly treated by.

πατάσσω, *ξω*, *ἐπάταξα*, to beat, to strike: used mostly in the aor., other tenses being supplied by *τύπτω*, *παίω*, *πέπληγα*, *πέπληγμαι*, *ἐπλήγην*, *πληγήσομαι*.

πατέω, *ήσω*, *πεπάτηκα*, *ἐπάτησα*, to tread, walk, trample on.

πατὴρ, *τρὸς*, *τρὶ*, *τέρα*, *ὁ* (Skrt. *pitā*; Lat. *pater*; Germ. *Vater*; Goth. *fadar*), father. Hence *patristic*, *patriarch*.

πατρὶς, *ίδος*, *ἡ* (sc. *γῆ*), a country fatherland.

πατρῷος, *α*, *ον*, or *ος*, *ον*, descending from father to son, hereditary, native, family.

παῦρος, *ον* (*paucus*, *pau*per, *parv*us), little; plur. few. Poetic.

παύσαι, 1 aor. opt. act. *παύω*.

παῦσαι, 1 aor. inf. act. or imp. mid. from

παύω, *σω*, *πέπαυκα*, *ἔπαυσα*, to check, to stop *τινά τινος* or *τινὰ*

Digitized by Google

ποιοῦντά τι: mid. to cease, leave off, **τινὸς** or **ποιῶν τι**.

παχύς, **εῖα**, **ύ** (*pachyderm*), thick, fat; dull, crass.

πεζός, **ή**, **όν**, (1) adj. on foot, (2) with omission of **στρατὸς** = foot-soldiery.

πείθω, **σω**, **πέπεικα**, **ἔπεισα**, to persuade, with acc.: mid. with perf. **πέποιθα**, to obey, believe, trust in, with dat. **πέπεισμαι**, I am convinced. 1 aor. pass. **ἐπείσθην**.

πεινάω (Att. **ῶ**), **ήσω**, **ἐπείνησα**: inf. **πεινῆν**, (see **διψάω**); to suffer hunger; to crave for **τινός**.

πεῖρα, **ας**, **ἡ** (*peritus*, *periculum*; *peril*, *expert*), a trial, proof.

πειράομαι (Att. **ῶμαι**), **άσομαι**, (less commonly in the active), to try, attempt.

πειρατέον, verb. adj., one must attempt.

πεισθ-, 1 aor. pass. **πείθω**.

πειστέος, **α**, **ον**, verb. adjective **πείθω**.

πέλεκυς, **εως**, **ὁ**, (*pelican*) an axe.

Πελοπίδας, **ου**, general and statesman of Thebes, friend of Epaminondas, fl. 400–364 B.C.

Πελοποννήσιος, **ου**, **ὁ**, a Peloponnesian: adj. from

Πελοπόν-νησος, **ου**, **ἡ** (by assim. for **Πέλοπος νῆσος**), the isle of Pelops, now the Morea.

Πελόψ, **οπος**, **ὁ**, son of Tantalus, who migrated from Lydia and gave his name to the Peloponnese: (**πελὸς** or **πελλὸς**—Lat. *pullus*—and **ὄψ**, hence the Dark-faced; cp. **Πελασγοί**).

πέμπω, **ψω**, **πέπομφα**, **ἔπεμψα**, to send.

πένεσθαι, inf. of **πένομαι**.

πενέστερος, comp. of

πένης, **ητος**, **ὁ** (**πένομαι**, *penuria*), prop. one who works for his daily bread, a labourer, a poor man, Lat. *pauper*: above the **πτωχός**.

πένθος, **ους**, **τὸ** (**πέπονθα**), sadness, mourning.

πενία, **ας**, **ἡ** (**πένης**, *penury*), poverty.

πένομαι, pres. and impf. only, to work for one's living; to be in need; to need **τινός**.

πέντε, **οἱ**, **αἱ**, **τὰ** (*quinque*, *fünf*; Welsh *pump*; cp. **πέμπτος** = fifth), *five*.

πεντήκοντα, **οἱ**, **αἱ**, **τὰ** (*quinquaginta*), fifty: (hence **πεντηκοστὸς**, fiftieth, and *Pentecost*).

πεπαιδευ-, see **παιδεύω**.

πεπατηκ-, pf. **πατέω**.

πεπεισ-, see **πείθω**.

πεπληρ-, pf. **πληρόω**.

πέπλος, **ου**, **ὁ**, a robe.

πεποιθ-, perf. intr. **πείθω**.

πεπονθ-, see **πάσχω**.

πεπρα-, see **πράττω**.

πεπρωμένος, **η**, **ον**, fated. **ἡ πεπρωμένη**, destiny. Said to be from obsolete **πόρω** akin to *pars*, *portio*, and *parare*.

πέπτωκα, pf. ind. **πίπτω**.

περαίνω, **ανῶ**, **ἐπέρᾶνα** (**πέρας**), to bring to an end.

πέρᾱς, **ατος**, **τὸ**, an end.

περάσιμος, **ον**, that may be crossed, passable, from

περάω, **άσω**, to drive right through, to pass over, to cross.

Περδίκκας, **ου**, **ὁ**, Perdiccas, the name of several Macedonian monarchs known to history.

περὶ, prep., around, about, concerning: see §§ 119, 121. The only prep. that retains its final vowel before another vowel in compds.

περι-βαίνω, **βήσομαι**, **περι-έβην**, to bestride.

περιγεγο-, perf. **περιγίγνομαι**.

περι-γίγνομαι, to overcome, to master, to conquer, with gen.: to result; to survive.

περι-δέω, **δήσω**, to bind, or tie around.

περι-εγεν-, 2 aor. **περι-γίγνομαι**.

περι-εδησ-, 1 aor. **περι-δέω**.

Digitized by Google

περί-ειμι, *περι-ῆν*, (*εἰμί*), to be around, to be superior, to outlive.

περι-εμεν-, see *περι-μένω*.

περιέφερεν, impf. of *περιφέρω*.

περι-ῆσαν, impf. *περί-ειμι*.

περι-ιδοι-, 2 aor. opt. *περι-οράω*.

περι-ίστημι, with fut., impf. and 1st aor. to bring round: in mid. with 2 aor. and perf. = to stand round.

Περικλῆς, *έους*, *εῖ*, *έα*, voc. **Περίκλεις** (*περὶ* as in *περιχαρὴς* and *κλέος* for *κλεϜος*) the great statesman of Athens B. C. 461–429.

περιμεῖναι, 1 aor. inf. *περιμένω*.

περι-μένω, *νῶ*, *περι-έμεινα*, to wait, await.

περι-οράω (Att. *ῶ*), to overlook, to look on without regarding.

περι-σταντ-, 2 aor. part. of *περι-ίστημι*.

πέριττος, *η*, *ον* (and *πέρισσος*, from *περὶ*), beyond the regular number or size, remarkable, unusual, superfluous. *ἀριθμὸς π.* = an odd number, opp. to *ἄρτιος*.

περι-φέρω, *-οίσω*, to carry about.

περι-χαρὴς, *ὲς* (*χαρὰ*), exceeding glad.

Πέρσης, *ου*, *ὁ*, a Persian.

Περσικὸς, *ἡ*, *ὸν*, Persian. *τὰ* **Π.**, the Persian affairs, and so to a Greek the Persian wars.

πεσ-, 2 aor. or fut. *πίπτω*.

πέτρα, *ας*, *ἡ*, a rock; sharply dist. from

πέτρος, *ου*, *ὁ*, a piece of rock, a stone.

πεύκη, *ης*, *ἡ*, a fir; a torch.

πέφυκα, intr. perf. of *φύω* = I am naturally, see § 135.

πήγη, *ης*, *ἡ*, a spring, well, source.

πῆμα, *ατος*, *τὸ*, woe, suffering.

πήρα, *ας*, *ἡ* (Lat. *pera*), a wallet; translated *scrip* in N. T.

πῖαίνω, *ἀνῶ*, *ἐπίᾶνα*, to fatten.

πιθανὸς, *ἡ*, *ὸν* (*√πιθ* of *πείθω*, *ἔπιθον*), permissive, plausible; adv. *πιθανῶς*.

πίμπλημι, *πλήσω*, *ἔπλησα*, inf. *πιμπλάναι* (*-pleo, plebes; folk*), to fill *τινός*.

πίμπρημι, *πρήσω*, *ἔπρησα*, inf. *πιμπράναι*, to set on fire. The root ΠΡΗ is seen in *πρήθω*, Germ. *brennen, burn, brand*, etc.

πινακίδιον, *ου*, *τὸ* (fr. *πινακὶς*, a tablet, fr. *πίναξ*, a board, plank, tablet), a little tablet.

Πίνδαρος, *ου*, *ὁ*, of Thebes, lyric poet; B. C. 522–442.

πίνω, *πίομαι*, *πέπωκα*, *ἔπιον* (*potus, bibo*, wine*bibber*), to drink.

πίπτω, *πεσοῦμαι*, *πέπτωκα*, *ἔπεσον*, to fall. For *πι-πέτ-ω*.

πιστεύω, *σω*, *πεπίστευκα*, *ἐπίστευσα*, to trust or believe in *τινί*: to entrust: pass. to be believed.

πίστις, *εως*, *ἡ*, faith. See *πιστὸς* and *πείθω*.

πιστὸς, *ἡ*, *ὸν*, trusty, sure. *√πιθ* in *πείθω*, Lat. *fid*-es, G. *bitten*.

πίττα, *ης*, *ἡ*, pitch.

Πλαταιαὶ, *ῶν*, *αἱ*, a city of Boeotia, between Helicon and Cithaeron, famous for the defeat of the Persians, B. C. 479.

Πλαταιᾶσι(ν), at Plataea.

Πλαταιεὺς, *έως*, *ὁ*, a Plataean.

πλάτανος, *ου*, *ἡ* (*πλατὺς*), the plane-tree, so called from its *broad, flat* leaf.

πλατὺς, *εῖα*, *ὺ*, flat, broad. Akin to Lat. *planus, flat, plate*, etc.

Πλάτων, *ωνος*, *ὁ*, the great disciple of Socrates, and founder of the Academic school of philosophers; B. C. 429–348.

πλείους for *πλείονες*, see *πλείων*.

πλεῖστος, *η*, *ον*, superl. of *πολὺς*, most.

πλείω for *πλείονα*, n. pl. of

πλείων, *πλέων*, *ὁ* and *ἡ*, neut. *πλεῖον*, *πλέον*, or *πλεῖν*, comp. of *πολὺς*, more. *περὶ πλείονος ποιεῖσθαι*, to reckon of greater value.

πλέον, see *πλείων*.

πλέω, *πλεύσομαι*, or *πλευσοῦμαι*,

Digitized by Google

πέπλευκα, ἔπλευσα (*fluito, float*), to sail.

πλέων, see πλείων or πλέω.

πληγή, ῆς, ἡ (πλήττω, *plāga, plague*), a blow, a stroke.

πλῆθος, ους, τὸ (πίμπλημι), a multitude, crowd, mass.

πλημ-μελής, ἐς (πλήν, μέλος), out of tune, discordant, wrong.

πλήν (prop. for πλέον), prep. with gen., and adv. more than, beyond; except, than.

πλήρης, ες, full of τινός.

πληρόω (Att. ῶ), ώσω, πεπλήρωκα, ἐπλήρωσα, to fill full.

πλησίον, adv. (πέλας), near, τινός: ὁ πλησίον, a neighbour: comp. πλησιαίτερον, πλησιαίτατα.

πλησμονή, ῆς, ἡ, a filling, satiety, surfeit. (See πίμπλημι.)

πλήττω, only used in Attic in perf. πέπληγα and in the passive, e. g. πέπληγμαι, ἐπλήγην, πληγήσομαι: (*plāga, plango*).

πλοῖον, ου, τὸ (πλέω), prop. anything that floats; then a merchant ship, or transport, as opp. to ναῦς, a man-of-war.

πλοῦς, οῦ, ὁ (contr. for πλοϝος, fr. πλέω), a voyage.

πλούσιος, α, ον, rich; from

πλοῦτος, ου, ὁ, wealth, riches. The root is seen in πίμπλημι.

Πλούτων, ωνος, ὁ (πλοῦτος), a euphemistic name for Ἀιδης, god of the nether world, son of Kronos and Rhea, and husband of Persephone. The name is derived from his wealth in corn and mines. Similar euphemisms are the Eumenides, Euxine, Euphroné, etc.

πνεῦμα, ατος, τὸ (πνέω, *pneumatics*), wind, breath, spirit.

πνέω, πνεύσομαι, ἔπνευσα, to blow, to breathe.

πνίγω, πνίξω, ἔπνιξα, to choke, suffocate; pass. πνιγήσομαι, ἐπνίγην, to be drowned.

πόα, ας, ἡ, grass.

ποδαπός, ἡ, όν, from what country? = Lat. *cujas*.

πόδας, πόδες, etc., see πούς.

πόθεν, adv., = whence? wherefore?

ποθέν, enclitic adverb, from some place or other.

ποθέω (Att. ῶ), ήσω, and ποθέσομαι, ἐπόθησα, to long for, to miss = *desidero*; with inf.

ποῖ, adv. whither?

ποι, enclit. adv. somewhither.

ποιέω (Att. ῶ), ήσω, πεποίηκα, ἐποίησα, to make, compose, celebrate: mid. to make for oneself, consider, think.

ποίημα, ατος, τὸ, anything made, a work; a *poem*.

ποιητής, οῦ, ὁ (Lat. *poeta*), a poet.

ποικίλος, η, ον (*pingo*), many-coloured, manifold.

ποῖος, α, ον, of what kind? = *qualis*.

πολεμέω (Att. ῶ), ήσω, ἐπολέμησα, to be at war, to fight; aor. to make war, τινὶ or πρός τινα, upon one, μετά τινος or σύν τινι, in conjunction with one.

πολεμητέον, verb. adj., one must make war.

πολέμιος, α, ον, hostile. ὁ π. an enemy.

πόλεμος, ου, ὁ (*polemic*), war.

πόλις, εως, ἡ, a city, the state. Hence Constantino*ple*, Na*ples* (νέα πόλις), Sebasto*pol*, and Stam*boul* (ἐς τὴν πόλιν).

πολίτης, ου, ὁ (πόλις), a citizen.

πολιτικός, ἡ, όν (*politics*), belonging to citizens, political, public.

πολλ-, see πολύς.

πολλάκις, adv. many times, often.

πολύ-ευκτος, ον, much prayed for, much desired. See εὔχομαι.

πολυ-κοιρανία, ας, ἡ, the rule of many; (κοίρανος = a king).

Πολυ-κράτης, ους, ὁ, tyrant of Samos, 530–522 B.C., famous for his long train of successes (witness the story of his ring), followed by signal reverses.

Digitized by Google

πολυ-μαθής, ές (√*μαθ* of *μανθάνω*), knowing much.

πολυ-μαθία, ας, ἡ, much learning.

πολύς, πολλή, πολύ (*plus, plerique*, πίμπλημι), many, great. **οἱ πολλοί**, the multitude. **πολύ**, or **πολλῷ**, *μείζων* = far, or by far, greater. Comp. **πλείων**, or **πλέων**, more, greater: superl. **πλεῖστος**, η, ον, most, **περὶ πολλοῦ ποεῖσθαι**, to set a high value on.

πολυ-σαρκία, ας, ἡ (*σάρξ*), fleshiness, plumpness, embonpoint.

πολυ-τελής, ές, expensive, extravagant, sumptuous.

πονέω (Att. ῶ), ήσω, **πεπόνηκα**, ἐπόνησα, to toil, to suffer.

πονηρία, ας, ἡ, worthlessness, wickedness.

πονηρός, ά, όν, wicked, cowardly.

πόνος, ου, ὁ, toil, labour, trouble, pain. From the same root as **πένης**, the *poor man's lot*.

πορεύω, σω, ἐπόρευσα, to make to go, to carry. Mid. to go, walk, march, 1 aor. ἐπορεύθην.

Ποσειδῶν, ῶνος, ὁ, son of Krónos and Rhea, god of the sea.

πόσιν, acc. of *πόσις*.

ποσίν, dat. pl. of *πούς*.

πόσις, εως, ὁ (*πότνια, δεσπότης, potestas*), a husband.

πόσος, η, ον (*quot, quotus*), how much? how great? how many?

ποταμός, οῦ, ὁ, a river; (*hippopotamus*, a bad compd., for it ought to mean *horse river*).

πότε, adv. when?

ποτέ, enclitic adv. at some time, ever, once. *τίς ποτε*; = who in the world? *whoever?*

πότερον, neut. pron. as adv. whether? = *utrum?* Often only a sign of a question.

ποτόν, οῦ, τό (prop. n. of *ποτός*), what is drunk; drink.

ποῦ, adv. (prop. gen. of *πός*), where *ποῦ γῆς*; = ubi terrarum?

ποῦ, enclitic adv. somewhere; perhaps; I suppose.

πούς, ποδός, ὁ (*pes*, octo*pus*, anti*podes*), a foot.

πρᾶγμα, ατος, τό (*pragmatical*), an act, a thing: pl. affairs. Often omitted with *τὰ* . . .

πραξ-, &c., see *πράττω*.

πράξας, ασα, αν, 1 aor. part. *πράττω*.

πρᾶξις, εως, ἡ (√*πραγ* of *πράττω*), a doing, an act.

Πραξιτέλης, ους, ὁ, a famous sculptor of Athens, 400–350 B. C.

πρᾷος, ον, in fem. *πραεῖα*, mild, gentle.

πράττω, *πράξω*, *πέπρᾶχα* (tr.), *πέπρᾶγα* (intr.), ἔπραξα; pf. pass. *πέπραγμαι*, 1 aor. ἐπράχθην; 1. to accomplish, be busy with. 2. with *εὖ, κακῶς*, etc., seemingly intransitive, to fare well, ill, etc., but really with an ellipse of *τὰ ἑαυτοῦ*. 3. to exact, esp. in mid. with two accusatives.

πρέπει, verb impers. gen. with dat., it suits, is becoming.

πρεσβευτής, οῦ, ὁ, an ambassador: pl. *πρέσβεις*, (rarely *πρεσβευταί*).

πρεσβύτερος, -*τατος*, comp. and sup. of *πρεσβύς* (or *πρεσβύτης* in prose), older, oldest.

πρεσβύτης, ου, ὁ, an old man (poet. *πρέσβυς*), pl. *πρέσβεις*, elders, princes.

πριαι-, see *ὠνέομαι*.

Πριαμίδης, ου, ὁ, a son of Priam; (cp. *Dardanidae*).

πρίν, adv. before: *οἱ πρὶν ἄνθρωποι*, the men of old: conj. see § 209 sqq.

πρό (*pro, prae, fore*), prep. with gen., before: see § 84.

προ-αιρέομαι (Att. οῦμαι), ήσομαι, *προ-ῄρημαι*, *προ-ειλόμην*, to choose deliberately, to resolve.

προ-αίρεσις, εως, ἡ, a preferring, a purpose, resolution.

προ-απο-σβέννῡμαι, *σβήσομαι*, *προ-*

Digitized by Google

ἀπ-έσβην, to be extinguished first, to go out first.

πρόβατα, ων, τά, sheep. (Fr. *προβαίνω* and prop. things that *walk* forward, opp. to such as fly, swim, etc.)

προγεγενη-, perf. of

προ-γίγνομαι, to be before, to live or happen before.

πρό-γονος, ου, ὁ (√γεν, of γι-γ(ε)νομαι, *γονεὺς*, etc.), an ancestor.

προδεδωκ-, perf. of

προ-δίδωμι, *δώσω*, 1 aor. *-έδωκα* and *προὔδωκα*, to betray, forsake.

Πρόδικος, *ου*, ὁ, of Ceos, a sophist, contemporary with Socrates, best known as the author of the allegory of the Choice of Hercules, told by Xenophon.

προ-δότης, *ου*, ὁ (*προ-δίδωμι*), a betrayer, traitor.

προ-εδωκ-, 1 aor. *προ-δίδωμι*.

προ-ειλ-, 2 aor. ind. *προαιρέομαι*.

προ-ελ-, 2 aor. *προ-αιρέομαι*; see *αἱρέω*.

προ-επεμ-, from *προ-πέμπω*.

πρό-θεσις, *εως*, ἡ, a placing before; a purpose.

προθυμέομαι (Att. *οὖμαι*), *ήσομαι*, *προὐθυμήθην*, to be *πρόθυμος*, eager to do a thing.

πρό-θυμος, *ον* (*θυμὸς*), eager, zealous.

προθύμως, adv. readily.

προ-ιέναι, inf. of *προίημι*.

προ-ΐημι, *ήσω*, to send forward, give up.

προῖκα, adv. (acc. of *προῖξ*, a gift), freely, gratis.

πρό-κειμαι, *κείσομαι*, to be laid out, set forth: used as a pass. of *προτίθημι*.

Προμηθεὺς, *έως*, ὁ (*forethought*), who was punished for giving men fire by being chained on Caucasus, with an eagle gnawing at his liver, till Hercules freed him.

προμηθία, ας, ἡ, forethought, farsightedness.

πρό-νοια, ας, ἡ, forethought, providence.

προ-οίμιον (Att. *φροίμιον*), *ου*, *τὸ*, (*οἶμος*, a path), an opening to a thing, a prelude, a preface. (For the contr. see *φροῦδος*).

προ-πέμπω, ψω, προὔπεμψα, to send in front.

πρὸς, prep. *from*, *at*, or *towards*, according as it is followed by gen., dat., or acc. See §§ 110–111.

προσ-αγορεύω, προσ-ερῶ, προσ-εῖπον, to address, to call. Used as compd. of *λέγω*.

προσ-άγω, ξω, ἤγαγον, rare 1 aor. *προσῆξα*, to bring to or upon: 1 aor. pass. *προσ-ήχθην*. Subj. 1 aor. *προσάξω*.

προσ-γελάω (Att. *ῶ*), *άσομαι*, to smile upon one *τινά*: laugh at one *τινί*.

προσ-δέομαι, δεήσομαι, εδεήθην, inf. *προσ-δεῖσθαι*: to need besides.

προσ-δοκάω (Att. *ῶ*), *ήσω*, to expect.

προσ-δραμ-, fut. or 2 aor. *προσ-τρέχω*.

πρόσ-ειμι (*εἶμι*), to be near, belong to.

πρόσ-ειμι, inf. *προσ-ιέναι*, part. *προσ-ἰων*, used in ind. as fut., and in other moods as pres. of *προσ-έρχομαι*. From *εἶμι*, to go.

προσ-ελθ-, 2 aor., not indicative, *προσέρχομαι*.

προσ-έρχομαι, πρόσειμι, προσῆλθον, to go to, approach, attack.

προσ-έχω, ξω, to bring to; with or without *τὸν νοῦν*, to pay attention to; impf. *προσ-εῖχον*.

προσηγορευσ-, 1 aor. *προσ-αγορεύω*.

προσ-ήκω, to belong, to be related to; impers. *προσήκει*, it belongs, it is fit. **οἱ προσήκοντες**, relations. **τὰ προσήκοντα**, one's duties.

πρόσθεν, prep. with gen. before: adv. in front.

Digitized by Google

προσ-θ-, 2 aor. *προσ-τίθημι*.

προσ-ιοντ-, part. *πρόσ-ειμι*.

προσ-κυνέω (Att. ῶ), *ήσομαι*, to worship, make obeisance to.

προσ-λαμβάνω, *λήψομαι*, to take beside, take to oneself.

προσ-οντ-, part. pres. *πρόσειμι* to be near. *τὰ προσόντα ἑαυτῷ*, one's own property.

προσ-ποιέω (Att. ῶ), *ήσω*, to make over to: mid. to claim, pretend.

προσ-τάττω, *ξω*, *προσέταξα*, to enjoin, command.

προσ-τίθημι, *θήσω*, 1 aor. sing. *προσέθηκα*, 2 aor. pl. *προσέθεμεν*; to put to, add; to bestow.

προσ-τρέχω, 2 aor. *προσ-έδραμον*, to run towards.

προσ-φερής, *ές* (*φέρω*), approaching, hence *like*.

προσ-φιλής, *ές* (*φιλέω*), dear, beloved, pleasing *τινί*.

προσφιλῶς, dearly, adv. from *προσφιλής*, dear.

πρόσωπον, *ου*, *τὸ* (*ὤψ*), the face, the front.

πρότασις, *ή*, in grammar, see § 190 from

προ-τείνω, *ενῶ*, *προὔτεινα*, to stretch out.

πρότερον, adv., followed by gen. or *ἤ*, before. *οἱ π. φίλοι*, one's former friends.

πρότερος, *α*, *ον* (comp. from *πρό*, like *prior* from *prae*), former, previous.

προ-τίθημι, *θήσω*, *προὔθηκα*, to set before (especially of meals), to lay out, publish, propose.

προ-τιμάω (Att. ῶ), *ήσω*, to prefer, honour above, *τινά τινος*.

προ-τρέχω, 2 aor. *προὔδραμον* (*προέδραμον*), to run before, outstrip, *τινός*.

πρου-, see *προ-ε-*.

πρόφασις, *εως*, *ἡ* (*φημί*), that which is alleged as the cause whether it be really so or not; reason, pretext.

Πρωταγόρας, *ου*, *ὁ*, philosopher of Abdera (q. v.), living in the fifth century B.C. Banished from Athens for stating his ignorance as to the existence of gods. His was the saying *πάντων μέτρον ἄνθρωπος*.

πρῶτος, *η*, *ον* (superl. from *πρό*, cp. *πρότερος*), first.

πτύσσω, *ξω*, *ἔπτυξα*, to fold. Hence *δίπτυχος* (*diptych*), two-folded.

πτῶσις, *εως*, *ἡ* (*√πετ*, seen in *πι-π(ε)τ-ω*, *πίτ-νω*, to fall), a falling; in gram. a *case*.

πτωχός, *ἡ*, *όν*, beggarly. *ὁ π.* a beggar.

πυθ-, **πυθοι-**, etc., see *πυνθάνομαι*.

Πυθαγόρας, *ου*, *ὁ*, of Samos, a famous philosopher of the sixth century B.C. Evidently one of the most remarkable men of antiquity, but one about whom few unimpeachable traditions exist.

Πυθία, *ας*, *ἡ* (sc. *ἱέρεια*, priestess), the Pythia, the priestess of Apollo at Delphi.

πύλη, *ης*, *ἡ*, a gate, a door; a pass, (hence Thermo-*pylae*).

πυνθάνομαι, *πεύσομαι*, *πέπυσμαι*, *ἐπυθόμην*, to learn by enquiry, to enquire; (*Buddha*).

πῦρ, *πυρός*, *τὸ* (*pyro*technics), fire, heat.

πύργος, *ου*, *ὁ* (-burgh, -bury, Burg, *Πέργαμος*), a tower.

πυργόω (Att. ῶ), *ώσω* (*πύργος*), to gird with towers.

πύργωμα, *ατος*, *τὸ*, that which is furnished with towers, a fenced city: fenced walls.

πυρόω (Att. ῶ), *ώσω*, to burn with fire.

πώγων, *ωνος*, *ὁ*, the beard.

πωλέω (Att. ῶ), *ήσω*, *ἀποδώσομαι*, *πέπρακα*, *ἀπεδόμην*, (mono*poly*), to sell: in pass. *πιπράσκομαι*, *πεπράσομαι*, *πέπραμαι*, *ἐπράθην* supply the tenses.

πώποτε, adv. ever yet.

πῶς, interrog. adv. how?

πως, enclitic adv. somehow.

Digitized by Google

P.

ῥάβδος, *ου*, *ἡ*, a rod, or switch.

ῥᾴδιος, *α*, *ον*, or *ος*, *ον*, easy, ready: comp. *ῥᾴων*, superl. *ῥᾷστος*.

ῥᾳδίως, adv. easily.

ῥᾷστος, *η*, *ον*, superl .of *ῥᾴδιος*, most easy. *ὡς ῥᾷστα*, as easily as we can, sc. *δυνατόν ἐστι*.

ῥᾴων, *ῥᾷον*, comp. of *ῥᾴδιος*, more easy. *ῥᾷον*, adv. more easily. *οὐ ῥᾷον* = it is not so easy.

ῥεῖ, 3rd sing. of *ῥέω*.

ῥέω, *ῥεύσομαι* or *ῥυήσομαι*, *ἐρρύηκα*, *ἐρρύην*; impf. *ἔρρεον*, *ἔρρεις*, &c.; to flow, to run, to stream. From √SRU, the *σ* having been assimilated to the *ρ* when preceded by the augment, and having weakened down to a mere aspirate when initial. Hence come *rheum*, cata*rrh* (for *κατά-ῤρους*); akin are *ruo*, *ruin*, etc. Observe *that disyllabic verbs in εω only contract when the result of contraction is ει*: *thus ῥέω* (*never ῥῶ*), *but ῥεῖ*.

ῥήγνυμι, *ῥήξω*, *ἔρρηξα*, scarcely used in good Att. prose save in the pass., 2 aor. *ἐρράγην*, and intr. perf. *ἔρρωγα*. To break, to burst. From the same root are *fra(n)go*, *fregi*, our *break*, *wreck*; Germ. *brechen*.

ῥηθείς, 1 aor. pass. part. *ἐρῶ*, to say. *τὸ ῥηθέν*, that which has been said, an utterance, a saying.

ῥητορική, *ῆς*, *ἡ* (sc. *τέχνη*), from *ῥήτωρ*, the art of speaking, rhetoric.

ῥήτωρ, *ορος*, *ὁ* (*ἐρῶ*), an orator: transliterated into Latin as *rhetor*, hence *rhetoric*.

ῥιγόω (Att. *ῶ*), *ώσω*, inf. *ῥιγῶν*, by an irreg. contraction, which also gives *ῥιγῷ* for *ῥιγοῖ* in subj., to be cold, to shiver.

ῥίζα, *ης*, *ἡ*, a root; (*liquorice* = *γλυκεῖα ῥίζα*).

ῥινό-κερως, *ωτος*, *ὁ*, the rhinoceros = Nose-horn. Fr. *κέρας* and *ῥίς*.

ῥίπτω, *ψω*, *ἔρριφα*, *ἔρριψα*, to throw. hurl.

ῥὶς, *ῥινός*, *ἡ*, the nose.

Ῥωμαῖος, *ου*, *ὁ*, a Roman: not connected with *ῥώμη*, strength.

ῥώμη, *ης*, *ἡ*, strength, force.

ῥώννυμι, *ῥώσω*, *ἔρρωσα*, to strengthen: gen. in pass. 1 aor. *ἐρρώσθην*, pf. *ἔρρωμαι*, plpf. *ἐρρώμην*, impr. *ἔρρωσο*, (be strong, i. e.) farewell; cp. *vale* in Latin.

Σ.

σάββατα, *των*, *τὰ*, the Hebrew Sabbath.

σαγήνη, *ης*, *ἡ*, a large drag net for taking fish, a net: hence Ital. *sagena*, Fr. *seine*.

Σαλαμίς, *ῖνος*, *ἡ*, an island, city, and harbour, opposite to Athens, famous for the defeat of Xerxes B.C. 480, a battle in which Aeschylus fought, and of which he gives an account in his Persae. See Byron's 'Isles of Greece.' **Σαλαμῖνι**, loc. adv., at Salamis.

Σάμος, *ου*, *ἡ*, now *Samo*, one of the largest islands in the Aegean archipelago.

Σάρδεις, *εων*, *αἱ*, the capital of Lydia.

σάρξ, *σαρκός*, *ἡ*, flesh. Hence *σαρκοφάγος*, sc. *λίθος*, a limestone rock, which would consume the flesh of corpses laid in it, and was accordingly much used for coffins; a sarcophagus.

σατράπης, *ου*, *ὁ*, a satrap, title of a Persian viceroy.

σαυτ-, contr. for *σεαυτ-*, reflexive pron.; see *σὺ αὐτὸς*, § 45.

σαφὴς, *ὲς* (*σοφὸς*, *sapio*), plain, clear, certain.

σαφῶς, adv. clearly, certainly.

σβέννυμι, *σβέσω*, *ἔσβεσα*; 1 aor. pass. *ἐσβέσθην*, to put out, quench, extinguish.

Digitized by Google

σὲ, acc. of *σύ*.

Σεβαστὸς, οῦ, ὁ, Greek translation of *Augustus*; hence *Sebasto*pol.

σέβω, or *σέβομαι*, to honour, reverence: hence *σεμνὸς* (for *σεβνος*), *εὐσεβὴς*, etc.

Σειρὴν, ῆνος, ἡ, plur. the Sirens, maidens, who, by the cords (*σειραὶ*) of their song, drew voyagers to the land, till they were shipwrecked.

σείω, *σω*, *σέσεικα*, *ἔσεισα*, to shake.

σελήνη, ης, ἡ, (*σέλας*, brightness), the moon.

σεμνὸς, ὴ, ὸν (for *σεβνος*, from *σέβομαι*; cp. *somnus*, from sopnus), revered, august, holy.

σὴ, **σὴν**, **σῆς**, see *σός*.

σῆμα, ατος, τὸ (*sema*-phore), a sign, a signal, a mark.

σημαίνω, ἄνῶ, *σεσήμαγκα*, *ἐσήμηνα*, to give the signal, indicate, order. Hence

σήμαντρον, ου, τὸ, a seal.

σημεῖον, ου, τὸ, a sign, a signal; a seal, a proof.

σήμερον = Att. *τήμερον*, adv. today. The *τ*-, or *σ*-, is a pronom. suffix, and *τήμερον* : *ἡμέρα* :: *τῆτες* : *ἔτος*.

σὴν, acc. fem. sing. of *σός*.

σθένος, ους, τὸ, strength.

σιγάω (ῶ), *ήσω*, *ἐσίγησα* (*σιγὴ*), to be silent.

σῖγη, ῆς, ἡ, silence. **σιγῇ**, adv. in silence.

σιγηθὲν, 1 aor. part. pass. *σιγάω*, *τὸ σιγηθὲν* = what has been kept unsaid.

Σικελία, ας, ἡ, Sicily.

σῖτος, ου, ὁ, plur. *τὰ σῖτα*, (*parasite*, one who lives at another's expense), corn, bread, food.

σιωπάω (ῶ), *ήσω*, *σεσιώπηκα*, *ἐσιώπησα* (*σιωπὴ*), to keep silence.

σιωπὴ, ῆς, ἡ, silence.

σκάφος, ους, τὸ, the hull, a ship; from *σκάπτω*, to dig, hence anything hollowed out.

σκευάζω, *σω*, *ἐσκεύασα* (*σκεῦος*), to prepare, make ready.

σκηνὴ, ῆς, ἡ, a tent; a stage, (Lat. *scena*).

σκῆπτρον, ου, τὸ (*sceptre*), a staff, a sceptre: from *σκήπτω*, to prop, with which are connected Lat. *scipio*, *scapus*, and Eng. *shaft*.

σκιὰ, ᾶς, ἡ, a shadow.

σκιάδειον, ου, τὸ (*σκιὰ*), an umbrella.

σκληρὸς, ὰ, ὸν, hard, rough, stubborn. *τὰ σκληρὰ* = hardships.

σκοπέω (Att. ῶ), *σκέψομαι*, *ἔσκεμμαι*, *ἐσκεψάμην*, (micro-, tele-, horo-, stetho- *scope*), to behold; to consider.

σκοπὸς, οῦ, ὁ, that on which one looks, a mark; the root in Latin is *spec*, seen in *specto*, etc.

σκότος, ου, ὁ, or -ους, τὸ, darkness.

σκῶμμα, ατος, τὸ (for *σκωπ-μα*, from root of *σκώπ-τω*), a jest, a joke.

σκώπτω, *σκώψομαι*, *ἔσκωψα*, to mock, make fun of; be in fun.

σμῆνος, ους, τὸ, a beehive.

σμικρὸς, ὰ, ὸν, see *μικρός*.

σοὶ, dat. of *σὺ* or nom. of *σός*.

Σόλων, ωνος, ὁ, the great Athenian statesman and legislator, B. C. 638-560.

σὸς, *σὴ*, *σὸν*, thine, thy.

σοφία, ας, ἡ, wisdom; fr. *σοφός*.

σοφιστὴς, οῦ, ὁ (*σοφίζομαι*, and that from *σοφὸς*), 1. a wise man, a sage. 2. a sophist, a quibbler. 3. a rhetorician.

σοφὸς, ὴ, ὸν (*sapiens*, philo*sophy*), 1. wise. 2. clever, cunning.

σπανίζω, ιῶ, *ἐσπάνισα*, to be in need of *τινός*.

Σπάρτη, ης, ἡ, the capital of Laconia in the Peloponnese.

Σπαρτιάτης, ου, ὁ, a Spartan.

σπάρτον, ου, τὸ, a rope.

σπεισ-, 1 aor. *σπένδω*.

σπένδω, *σπείσω*, *ἔσπεισα*, to pour a drink-offering: mid., aor. *ἐσπει-*

Digitized by Google

σάμην, inf. *σπείσασθαι*, to make a treaty at which libations were a necessary ceremony.

σπεύδω, *σω*, *ἔσπευκα*, *ἔσπευσα*, to hasten; strive after: in mid. to press onward, to be eager.

σπήλαιον, *ου*, *τό* (borrowed by the Latins as *spelaeum*; cp. *σπῆλυγξ*, *spelunca*), a cave.

σπονδή, *ῆς*, *ἡ* (*σπένδω*), a libation: plur. a treaty. From the slowness and solemnity of the metres used as *σπονδαί* comes the name *spondee*, for a foot of two long syllables.

σπουδάζω, *σομαι*, *ἐσπούδακα*, *ἐσπούδασα* (*σπεύδω*), to be eager; to be in earnest; to be busy upon.

σπουδαῖος, *α*, *ον*, good, excellent, in earnest.

σπουδή, *ῆς*, *ἡ* (*σπεύδω*), eagerness, haste, earnestness.

σπυρίς, *ίδος*, *ἡ*, a round plaited basket.

Σταγειρίτης, *ου*, *ὁ*, a man of Stageira, in Macedonia. Esp. Aristotle.

σταγών, *όνος*, *ἡ* (*στάζω*), a drop.

στάδιον, *ου*, *τό*, plur. *οἱ στάδιοι*, and *τὰ στάδια*, a measure of length, about a furlong, 606¾ ft. From √STA, and so poss. what stands fast, a *standard* of length.

στάσις, *εως*, *ἡ*, a standing, a position, a state: a faction.

σταυρός, *οῦ*, *ὁ* (*ἵ-στη-μι*), a stake, a cross.

στείχω (ve-*stig*-ium, Germ. *steigen*), to go: (poetic).

στέλλω, *στελῶ*, *ἔσταλκα*, *ἔστειλα*, to arrange, despatch; mid. with 2 aor. pass. *ἐστάλην*, to set out.

στεναγμός, *οῦ*, *ὁ*, a sigh, a groan.

στενάζω, *ξω*, *ἐστέναξα*, to groan much or deeply, prop. a freq. fr. *στένω*, to groan.

στενός, *ή*, *όν*, narrow, close: (hence *steno*graphy).

στερέω (Att. *ῶ*), *ήσω*, *ἐστέρηκα*, *ἐστέρησα*, to deprive, rob of *τινά τινος*. Pass. to be deprived of *τινός*.

στέρνον, *ου*, *τό*, the breast.

στέφανος, *ου*, *ὁ* (*Stephen*), a crown.

στεφανόω (Att. *ῶ*), *ώσω*, to crown.

στέφω, *ψω*, *ἔστεψα*, to put round, to crown. Prob. fr. √STA.

στῆθος, *ους*, *τό*, the breast; (hence *steth*oscope).

στησ-, fut. or 1 aor. *ἵστημι*.

Στησίχορος, *ου*, *ὁ*, of Himera, a lyric poet, 650–550 B.C.

στοά, *ᾶς*, *ἡ*, a piazza, or cloister: especially the *σ. ποικίλη*, (see *ποικίλος*), in which Zeno and his followers, thence called *Stoics*, or the school of 'the Porch,' taught.

στόλος, *ου*, *ὁ* (*στέλλω*), an expedition.

στόμα, *ατος*, *τό*, the mouth.

στορέννυμι, *στορέσω*, *ἐστόρεσα* (Lat. *sterno*, *strew*), to spread, bestrew.

στορεσθ-, 1 aor. pass. *στορέννυμι*.

στρατεύμα, *ατος*, *τό*, 1. an expedition. 2. an army.

στρατηγικός, *ή*, *όν* (*strategic*), belonging to a general; *τὰ στρ.* generalship, tactics.

στρατηγός, *οῦ*, *ὁ* (*στρατός* and *ἡγέομαι*, to lead), a general. Ten were elected yearly at Athens to superintend army and navy.

στρατιά, *ᾶς*, *ἡ*, an army.

στρατιώτης, *ου*, *ὁ*, a soldier.

στρατός, *οῦ*, *ὁ*, an army, host.

στρέφω, *ψω*, *ἔστροφα*, *ἔστρεψα*, to turn or twist. Orig. the same word as *τρέπω*. Der. cata-*strophe*.

στρουθός, *οῦ*, *ὁ*, a small bird, a sparrow.

σύ, *σοῦ*, *σοί*, *σέ*, (*tu*, Germ. *du*, our) *thou*. Pl. *ὑμεῖς*, etc. With *αὐτός*, you yourself, gen. *σαυτοῦ* for *σεαυτοῦ*, etc.

συγ-γίγνομαι, *συν-εγενόμην*, to consort with, be with, as a pupil with a master.

Digitized by Google

συγ-γιγνώσκω, *σύν-έγνων*, to pardon *τινί*.
συγ-γνούς, 2 aor. part. *συγγιγνώσκω*.
συγγνώμη, *ης*, *ἡ*, pardon.
συγ-γνῶναι, 2 aor. inf. *συγγιγνώσκω*.
συγ-γράφω, *συν-έγραψα*, to compose; write a history.
συγ-κρύπτω, *ψω*, *συν-έκρυψα*, to join a person (*τινὶ*) in hiding something (*τι*).
συγ-χωρέω (Att. *ῶ*), *ήσω*, *συνεχώρησα*, to meet, give way, agree to, *τινί*.
συζῆν, inf. fr. *συ-ζάω*, to live with, *τινί*.
συκῆ, *ῆς*, *ἡ*, the fig-tree.
σῦκον, *ου*, *τὸ*, a fig.
συλ-λαμβάνω, *συν-έλαβον*, to seize; to collect; to help, *τινί*: mid. to take part in, *τινός*.
συμ-βαίνει, impers., it turns out.
συμ-βεβηκ-, perf. *συμ-βαίνω*.
συμβεβηκός, *τὸ*, what has happened, n. pl. gen. *συμβεβηκότων*.
συμ-βουλεύω, *συν-εβούλευσα*, to advise *τινί*: mid. to consult with, to deliberate.
σύμ-βουλος, *ου*, *ὁ* (*βουλή*), an adviser.
συμ-μαχία, *ας*, *ἡ*, an alliance.
συμ-μαχικόν, *τὸ*, (prop. n. of adj.), the confederacy, the allied forces.
σύμ-μαχος, *ου*, *ὁ* (*μάχη*), an ally.
συμφέρει, impers. verb, mostly with inf. or dat., it is of use, expedient.
συμ-φορὰ, *ᾶς*, *ἡ*, a misfortune, an accident.
συμ-φωνέω (Att. *ῶ*), *ήσω*, to be in accord with, *τινί*: *symphony*.
σὺν, or *ξὺν* (Lat. *cum*), prep. with dat., *with*, *together with*, see § 88.
συν-άπτω, *ψω*, to join together: mid. to lay hold of.
συν-δεδεμ-, perf. pass. of
συν-δέω, *δήσω*, to bind together.
συν-εγεν-, 2 aor. *συγ-γίγνομαι*.
συν-εγνω-, 2 aor. *συγ-γιγνώσκω*.
συν-εγρα-, 2 aor. *συγ-γράφω*.
σύν-ειμι (*εἰμὶ*), to be with; to attend, as a pupil, *τινί*.
συνειχόμην, impf. pass. *συνέχω*.
συνετὸς, *ἡ*, *ὸν* (*συν-ίημι*), 1. intelligent. 2. intelligible.
συν-έχω, to hold together: pass. to be distressed by.
συν-εχῶς, adv. of *συνεχὴς* (*συνέχω*), keeping together, continuously.
συν-ίημι, to perceive, to understand; (see *ἵημι*).
σύν-οιδα, *συν-είσομαι*, *συν-ήδειν*, to be privy to. **σ. δειν' εἰργασμένος**, I am conscious of having committed fearful deeds. **σ. ἑμαυτῷ ἀντιλέγειν οὐ δυναμένῳ**, I am conscious of my inability to answer: *vide* § 147.
συν-οντ-, pres. part. of *σύν-ειμι*.
συν-ουσία, *ας*, *ἡ* (*σύν-ειμι*), a friendly meeting, a party, conversation.
σύν-τροφος, *ον* (*τρέφω*), bred together, living with.
Συρακόσιος, *α*, *ον*, Syracusan, *οἱ Σ.* the people of
Συράκουσαι, *ῶν*, *αἱ*, Syracuse, the chief city of Sicily, a Dorian colony, founded B. C. 735.
συρίττω, to hiss: akin are *susurrus*, absurdus (cp. *absonus*).
σῦς, *συός*, *ὁ* and *ἡ* (*sus*, *sow*, *swine*), a boar, or sow.
συ-σπουδάζω, *σω*, to make haste together with *τινί*.
συχνὸς, *ἡ*, *ὸν*, long, frequent, much.
σφάζω, *ξω*, *ἔσφαξα*, to slaughter, sacrifice: 2 aor. pass. *ἐσφάγην*.
σφάλλω, *ἅλῶ*, *ἔσφαλκα*, *ἔσφηλα* (*fallo*, *fail*, *fall*, *fell*), to trip up: pass. esp. *ἔσφαλμαι* and *ἐσφάλην*, to be tripped up, to fall.
σφὲ, *σφείς*, *σφῶν*, *σφισὶ*, etc., him, them, they, &c.
σφὴξ, *ηκὸς*, *ὁ*, (Lat. *vespa*, *wasp*, *guêpe*), a wasp.
Σφίγξ, *ιγγὸς*, *ἡ*, a monster, with the body of a lion and a woman's head, which destroyed all Thebans

Digitized by Google

who could not solve her riddle; when Oedipus solved it, she threw herself headlong from her rock.

σφόδρα, adv. exceedingly.

σφραγίζω, *ιῶ*, *ἐσφράγισα*, to seal, from

σφραγῖς, *ῖδος*, *ἡ*, a seal, signet ring.

σφῆμα, *ατος*, *τὸ* (*ἔχω*, *scheme*), figure, form, kind.

σχησ-, fut. *ἕξω*.

σχολάζω, *σω*, *ἐσχόλασα* (*σχολὴ*), to be at leisure, to have leisure for *τινὶ*, *vacare rei*.

σχολαστικὸς, *οῦ*, *ὁ* (*scholastic*), a pedant, a dreamer.

σχολὴ, *ῆς*, *ἡ*, (1) leisure; (2) that in which leisure is employed, learned discussion, a lecture; (3) the place of such lectures, a *school*. (*Schola*, *school*.)

σώζω, *σω*, *σέσωκα*, *ἔσωσα*, to save, preserve: pass. (*ἐσώθην*, *σωθεὶς*, etc.), to be escaped.

σωθ-, fut. or 1 aor. pass. of *σώζω*.

Σωκράτης, *ους*, *ὁ*, the great Athenian philosopher, born B.C. 469, condemned to death B.C. 399. His unwritten words were his sole legacy; but to his influence were due all the later schools of Greek philosophy.

σῶμα, *ατος*, *τὸ*, the body.

σῶς, *ὁ*, *ἡ*, *σῶν*, *τὸ* (contr. fr. *σάος*), defect. adj. safe and sound; entire.

σωτηρία, *ας*, *ἡ*, safety, deliverance.

σωφρονέω (Att. *ῶ*), *ήσω*, to be *σώφρων*, or sound-minded.

Σωφρονίσκος, *ου*, *ὁ*, an Athenian sculptor, father of Socrates.

σωφροσύνη, *ης*, *ἡ*, prudence, temperance, from

σώφρων, *ον* (*σῶς*, *φρὴν*), sound-minded, prudent, temperate, wise.

σώων, a non-Attic gen. pl. of *σῶς*, *ὁ*, *ἡ*, *σῶν*, *τὸ* (contr. for *σάος*, etc.), safe and sound; entire.

T.

τ' before vowels = *τε*.

τἀγαθὰ = *τὰ ἀγαθά*.

τάδε = these things, see *ὅδε*.

τάλαντον, *ου*, *τὸ*, a talent = 60 minae = 6000 drachmae = £243 15*s*.

τάλας, *αινα*, *αν* (*τλῆναι*), wretched.

τἀληθῆ = *τὰ ἀληθῆ*.

τἄλλα, the other things, = *τὰ ἄλλα*.

ταμίας, *ου*, *ὁ* (*τέμνω*), a steward.

ταμιεῖον, *ου*, *τὸ* (*ταμίας*, *τέμνω*), a magazine, a storehouse.

Τάνταλος, *ου*, *ὁ*, father of Pelops and Niobe; for some sin, variously described, he was condemned to eternal thirst, while a river ran at his feet, and to eternal hunger, while delicious fruits swung above his head. Another account makes him threatened by a tottering rock. Hence, *to tantalize*.

τάξις, *εως*, *ἡ*, order, one's post in battle. Hence *syntax*.

ταπεινὸς, *ἡ*, *ὸν*, low, mean, downcast, base.

Ταραντῖνος, *η*, *ον*, of *Τάρας*, or *Tarentum*. *ὁ* T. a Tarentine.

ταράττω, *ξω*, *ἐτάραξα*, to trouble, disturb.

ταραχὴ, *ῆς*, *ἡ*, confusion, trouble.

Ταρτήσσιος, *α*, *ον*, of Tartessus, a district in Spain near Cadiz; identified by some with Tarshish of the O. T.

τάττω, *τάξω*, *ἔταξα* (*tactics*), to arrange, order: esp. in pf. and 1 aor. pass. *τέταγμαι* and *ἐτάχθην*.

Ταῦροι, *ων*, *οἱ*, inhabitants of the Tauric Chersonese, (*Crimea*).

ταῦτ', or *ταῦτα*, (*οὗτος*), these things.

ταὐτ', or *ταὐτὰ*, = *τὰ αὐτὰ*, the same things.

ταὐτὸ = *τὸ αὐτὸ*, the same thing.

τάφρος, *ου*, *ἡ*, a trench, or ditch.

τάχιστος, *η*, *ον*, quickest. *τάχιστα*, adv., with *ὡς* = as soon as possible.

Digitized by Google

τὴν ταχίστην sc. *ὁδὸν* = by the quickest way, i. e. most quickly.

τάχος, *ους*, *τό*, quickness, speed.

ταχὺς, *εῖα*, *ὐ*, quick; *ταχὺ*, adv. speedily: comp. *θάττων*, *θάσσων*, superl. *τάχιστος*.

τε, enclitic particle, and, Lat. *que*. *τε . . . τε . .*, or *. . . τε . .*, *καὶ* = both—and.

τέγγω, *τέγξω*, *ἔτεγξα*, to wet, moisten. (*Tingo*, *tinge*.)

τεθεα-, perf. *θεάομαι*.

τεθνάναι, pf. inf. act. *θνήσκω*: also *τεθνηκέναι*.

τεθνηκ-, perf. *θνήσκω*, is dead.

τεθραμμ-, perf. *τρέφω*.

τείνω, *τενῶ*, *τέτᾰκα*, *ἔτεινα*, (*tendo*, *tension*, *tone*, *thin*), to stretch, extend.

τειχίζω, *ἰῶ*, *τετείχῐκα*, *ἐτείχῐσα*, to make *τεῖχη*, or *walls*; hence to fortify, with acc.

τεῖχος, *ους*, *τό*, a wall.

τέκνον, *ου*, *τὸ* (*τίκτω*), a child.

τεκὼν, *όντος*, *ὁ*, 2 aor. part. of *τίκτω*. *οἱ τεκ.*, the parents.

τελευτάω (Att. *ῶ*), *ήσω*, *ἐτελεύτησα*, to finish; with or without *βίον*, to die: *τελευτῶν*, etc., in agreement with the subject of the sentence, = *at last*. From

τελευτὴ, *ῆς*, *ἡ*, an end; death.

τέλος, *ους*, *τό*, an end, aim; full power; *οἱ ἐν τέλει*, those in office, or power. Hence *τὰ τέλη*, as we say, *the powers*, = the magistrates, the government.

τέλος, acc. of foregoing, used as adv. = at last.

τέμνω, *τεμῶ*, *τέτμηκα*, *ἔταμον* (*atom*, *anatomy*; a *tome* = piece *cut off* from a large work), to cut; to lay waste.

τεξ-, see *τίκτω*.

τερπνὸς, *ὴ*, *ὸν*, delightful, pleasant.

τέρπω, *ψω*, *ἔτερψα*, to delight: mid. to take delight in.

τέρψις, *εως*, *ἡ*, delight, gladness.

τέσσᾰρες, *α*, see *τέττᾰρες*.

τεταγμε-, perf. *τάττω*.

τεταρταῖος, *α*, *ον*, adj., on the fourth day.

τέταρτος, *η*, *ον* (*quartus*), the fourth.

τετειχισ-, perf. pass. *τειχίζω*.

τετράκις, adv. four times.

τετραμ-, perf. pass. *τρέπω*.

τετρά-πους, *ποδος*, four footed; *quadruped* is the same word.

τέττᾰρες, *α* (*tet*rarch, *quattuor*, Welsh *pedwar*, Aeolic *πίσυρες*, Goth. *fidvor*, O. H. G. *fior*, whence *vier*, and our) *four*.

τεχνάομαι (Att. *ῶμαι*), *ήσομαι*, *ἐτεχνησάμην*, to devise. From

τέχνη, *ης*, *ἡ* (*τίκτω*, *technical*), an art, a trade; skill, cunning.

τίθημι, *θήσω*, *τέθεικα*, *ἔθηκα*, 2 aor. *ἔθην* (*theme*, *thesis*, *do*, *did*, *doom*, *deem*; Lat. *do* in con-*do*, etc.), to set, place, appoint. *τιθέναι νόμον*, to lay down, or impose, a law, of the legislator. *τίθεσθαι ν.*, to give oneself a law; of the people, to pass a law.

τίκτω, *τέξομαι*, *ἔτεκον*, to beget, bear, produce.

τιμάω (Att. *ῶ*), *ήσω*, *τετίμηκα*, *ἐτίμησα*, to honour; to value, *τινὸς*, at a price. *τιμᾶν τινὶ θανάτου*, to give sentence of death against. *τιμᾶσθαί τινι θανάτου*, of the accuser, to accuse on a capital charge. Fut. mid. has pass. sense.

τιμὴ, *ῆς*, *ἡ*, honour, rank; price.

τίμιος, *α*, *ον* (also *-ος*, *ον*), (*τιμὴ*), held in honour, prized *τινί*.

Τιμοκράτης, *ου*, *ὁ*, a name borne by several distinguished men in Athens, Sparta, Syracuse, etc. Fr. *τιμὴ* and *κράτος*.

τιμῳ-, opt. *τιμάω*.

τιν-, see *τις*.

τίνω, *τίσω*, *τέτικα*, *ἔτισα*, to pay, either a price or a penalty.

τίς, *τί*, gen. *τίνος* (Att. *τοῦ*), dat. *τίνι* (Att. *τῷ*), (*quis*), = who? what? *τί* = why

Digitized by Google

τὶς, τί, enclitic pronoun, one, a, someone, anyone.

Τισσαφέρνης, ου, ὁ, a famous Persian satrap, murdered B.C. 395.

τλάω, an unfound present from √TLA or TAL, its place being supplied by **τολμάω** or **ἀνέχομαι**, *τλήσομαι, τέτληκα, ἔτλην*, to take upon oneself, to bear, (but never literally, like *φέρω*), to dare to suffer, or to dare to do.

τλήμων, ονος, ὁ and **ἡ** (*τλῆναι*), wretched, miserable.

τλῆναι, τλήσομαι, ἔτλην (*τολμάω, τάλας, tolero, tuli, tollo*), to bear, to suffer; to dare, to have the heart to do.

τόδε, neuter of *ὅδε*.

τοι, an enclitic particle of asseveration, in truth, verily, mark me. The word generally denotes some tone of superiority on the part of the speaker.

τοιαυτ-, see *τοιοῦτος*.

τοῖος, τοία, τοῖον, dem. pron. = *talis*, of such a kind. In prose this word is replaced by *τοιόσδε* or *τοιοῦτος*.

τοιόσδε, άδε, όνδε, dem. pron. = *talis*, of such a kind, such; usually referring to what follows. **λέγει τοιάδε**, he speaks as follows.

τοιοῦτος, αύτη, οῦτο(ν), such; usually, of what has gone before. See *τλάω*.

τοκεύς, έως, ὁ (*τίκτω*), a father: plur. parents.

τόλμᾰ, ης, ἡ, courage, hardihood. See *τλάω*.

τολμάω (Att. ῶ), *ήσω, τετόλμηκα, ἐτόλμησα*, to venture, to have the heart to do. From *τόλμα*.

τόλμημα, ατος, τὸ (*τολμάω*), an enterprise, or deed of daring.

τοξεύω, σω, ἐτόξευσα (*τόξον*), to shoot with the bow.

τόξον, ου, τὸ (*τυγχάνω*), a bow: in pl. bow and arrows.

τόπος, ου, ὁ (*topic*; *Utopia*, *οὐ* and *τ.*), a place, room; space.

τοσαῦτα, n. pl. *τοσοῦτος*.

τόσος, η, ον, dem. pron. = *tantus*, and in pl. = *toi*, so great, so many. In prose this word is replaced by *τοσόσδε* or *τοσοῦτος*.

τοσόσδε, ήδε, όνδε = *tantus*, so great; usually of what follows.

τοσοῦτος, αύτη, οῦτο(ν), so great, so much, (*tantus*); usually of what goes before.

τότε, = *tum*, at that time, then.

τοῦ μὴ, for the sake of not, in order not, with inf.

τουτ-, see *οὗτος*.

τρᾶγος, ου, ὁ, a he-goat: from *τραγεῖν, τρώγω*, to gnaw.

τραγῳδία, ας, ἡ, *tragedy*; through *τραγ-ωδός* fr. *τράγος*, a goat, and *ἀοιδός, ᾠδός*, a singer (see *ἀείδω*), prob. because in the early beginnings of the drama, a band of men in goat-skins danced around the altar in honour of Dionysus.

τραγῳδο-ποιός, οῦ, ὁ (*τραγῳδός, ποιέω*), a tragedy-maker, a tragic poet.

τραγ-ωδός, οῦ, ὁ, a goat-singer, a tragic poet. In pl. = tragedy.

τραπ-, 2 aor. pass. *τρέπω*.

τράπεζα, ης, ἡ (for *τετρα-πεζα*, fr. √*πεδ* or *ποδ*; hence *trapezium*), a table, a dining table.

τραυλίζω, ἰῶ, to be *τραυλός*, and lisp a letter, as Alcibiades did, who turned *r* into *l*, = Lat. *balbutire*.

Τραυσοί, ῶν, οἱ, a Thracian tribe, mentioned by Herodotus and Livy.

τρεῖς, τρίᾰ, τριῶν, τρισὶ (*tres, drei*, Skṛt. *trayas*, our) *three*.

τρέπω, ψω, τέτροφα, ἔτρεψα (*τρόπος, torqueo, tor*mentum), to turn, change, rout: mid. to turn oneself, go; to face.

τρέφω, θρέψω, τέτροφα, ἔθρεψα (cp. *θρῖξ, τριχὸς*), to rear, feed, nourish.

τρέχω, δραμοῦμαι, δεδράμηκα, ἔδραμον, to run.

Digitized by Google

τρέω, *ἔσω*, *ἔτρεσα*, to tremble, run away, to fear: cp. *ῥέω*, for law of contraction. Akin are *tremo*, *trepidus*, *terreo*.

τρήσαντες, I aor. part. from obsolete *τράω*, *τρήσω*, to bore, pierce.

τρία, see *τρεῖς*.

τριᾱκοντᾰ, *οἱ*, *αἱ*, *τὰ* (*triginta*), thirty. *οἱ τ.* the Thirty tyrants who for a few months held the chief power at Athens, after the capture of the city by Lysander, B.C. 404.

τριᾱκόσιοι, *αι*, *α*, three hundred. *οἱ τρ.*, the Three Hundred Spartans of Thermopylae, B.C. 400.

τριήρης, *ους*, *ὁ* (*τρὶς* and √ of *ἐρέσσω*, *to row*), always as noun; a triply furnished *ναῦς*, a trireme.

τρίπους, *ποδος*, n. *τρίπουν*, three footed: hence *tripod*.

τρὶς, adv. *thrice*.

Τριτανταίχμης, *ου*, *ὁ*, a cousin of Xerxes, in command of some Persian infantry, in the invasion of Greece B.C. 480.

τρίτος, *η*, *ον*, third, Lat. *tertius*.

τριχ-, see *θρίξ*.

τρίων, gen. of *τρεῖς*.

Τροία, *ας*, *ἡ*, Troy, city and region, in N.W. of Asia Minor. Also Ἴλιον.

τρόπαιον, or *τροπαῖον*, *ου*, *τὸ* (*τρέπω*), that which marked the rout, a *trophy*. Latin borrowed the word *tropaeum* or *trophaeum*.

τρόπος, *ου*, *ὁ* (*τρέπω*, a *trope*), manner, way, temper.

τροφὴ, *ῆς*, *ἡ* (*τρέφω*), food; bringing up.

τρώγω, *ξομαι*, *ἔτραγον*, to gnaw, nibble, esp. of herbivorous animals, e.g. the goat (*τράγος*).

τυγχάνω, *τεύξομαι*, *τετύχηκα*, *ἔτυχον*, I. to hit a mark, to meet, to win, with gen. 2. to happen, to come to pass, with participle.

τύμβος, *ου*, *ὁ*, the place where a dead body is burnt, a barrow, a *tomb*. (Hence *tumba*, *tomb*.)

τύπτω, *τήσω*, *πέπληγα*, *ἐπάταξα*: *πέπληγμαι*, *πεπλήξομαι*, *πληγήσομαι*, *ἐπλήγην*: *πληγὰς ἐνέτεινα*, *εἴληφα*, *δέδωκα*, to hit, to strike, to flog.

τυραννέω (Att. *ῶ*), *ήσω*, and *τυραννεύω*, *σω*, to be a

τύραννος, *ου*, *ὁ* (Doric form for *κοίρανος* fr. *κῦρος*, *κύριος*), a master, lord, tyrant.

τῦρὸς, *οῦ*, *ὁ*, cheese.

τυφλὸς, *ἡ*, *ὸν*, blind; dark.

τύχη, *ης*, *ἡ* (*τυγχάνω*), luck, chance, fortune: often personified.

τυχοι-, 2 aor. opt. *τυγχάνω*.

τω-, see *ὁ*, *ἡ*, *τὸ*, the article.

Υ.

ὑβρίζω, *ἰῶ*, *ὕβρικα*, *ὕβρισα*, to insult, outrage, *τινὰ* or *εἴς τινα*, from

ὕβρις, *εως*, *ἡ* (*ὑπὲρ*) *uppishness*, insolence, violence. Cp. *superbus*. (*ῡ*)

ὑβριστὴς, *οῦ*, *ὁ* (*ὑβρίζω*), a violent, overbearing, insolent man.

ὑγιαίνω, *ἀνῶ*, *ὑγίανα*, to be in health. From *ὑγιής*.

ὑγίεια, *ας*, *ἡ* (*ὑγιὴς*), health, soundness: hence the city of *Hygeia* (prop. *Hygieia*), and *Hygeiopolis*.

ὑγιεινὸς, *ἡ*, *ὸν* (*hygiene*), sound, healthy, wholesome.

ὑγιὴς, *ἐς* (*vegeo*, *vigeo*, *vigor*), whole, sound.

ὕδατα, n. pl. from

ὕδωρ, *ὕδατος*, *τὸ* [*ὗω*, *aqua*, *unda*; *hydrant*; (*hy*)*dropsy*], water.

ὕες, pl. of *ὗς*.

υἱέων, gen. pl. *υἱός*.

υἱὸς, *οῦ*, or *έος*, *ὁ*, a son.

ὑλακτέω (Att. *ῶ*), only used in pres. and impf. to bark, yelp; to bark at *τινά*.

ὕλη, *ης*, *ἡ* (*silva*; *hylo*zoic), a wood; wood, material.

ὑλο-τόμος, *ου*, *ὁ* (*ὕλη* and √ of *τέμνω*), a wood-cutter.

ὑμεῖς, *ὧν*, *ἶν*, *ἂς*, plural of *σὺ*, thou, = you, ye.

ὑμέτερος, *α*, *ον* (*ὑμεῖς*), your.

Digitized by Google

ὑμνέω (Att. **ῶ**), *ήσω*, *ὕμνησα*, (*ὕμνος*), to sing, to praise.
ὕμνος, *ου*, *ὁ*, a *hymn* or ode.
ὖν, **ὑός**, acc. and gen. of *ὗς*.
ὑπ', before a vowel, = *ὑπό*.
ὕπαρ, *τό*, indecl., a waking vision (see *ὄναρ*); esp. in acc. as adv. = awake.
ὑπάρχω, *ξω*, to begin, *τινός*: to be; to belong to, *τινί*: *τὰ ὑπάρχοντα*, one's existing means.
ὑπ-εδεικν-, *ὑπο-δείκνυμι*.
ὑπ-είκω, *ξω*, *ὑπείξα*, to retire from *τινός*: to yield *τινί τι*: to obey, *τινί*.
ὑπ-εκ-τρέχω, *δραμοῦμαι*, *ὑπεξέδραμον*: 2 aor. inf. *ὑπεκδραμεῖν*, to run out from under, to run beyond, to escape.
ὑπέρ, prep. (*super*, Germ. *über*, *over*, *up*); 1. with gen. above, across; in defence of, for. 2. with acc. over, beyond: see §§ 97, 98.
ὑπερ-βάλλω, *λῶ*, *ὑπερ-έβαλον*, to exceed, overpass.
ὑπερ-έχω, *ἕξω*, to have or hold above: intr. to be above, rise above: of a branch, to stretch over.
ὑπερ-ισχύω, *σω* (*ἰσχύς*, strength), to be exceeding strong, to prevail; with gen. to prevail over, predominate.
ὑπερ-πηδάω (Att. **ῶ**), *ήσω*, to leap over, or beyond.
ὑπερ-σχῇ, 2 aor. subj. of *ὑπερέχω*.
ὑπερῷον, *ου*, *τό*, the upper part of a house, an upper room. Prop. a n. adj. agreeing with *οἴκημα* (a dwelling), from *ὑπερῷος* which is formed from *ὑπὲρ* as *πατρῷος* fr. *πατήρ*.
ὑπ-εσχόμην, *χου*, etc., 2 aor. mid. *ὑπ-ισχνέομαι*.
ὑπ-έσχον, *χες*, etc., 2 aor. *ὑπ-έχω*.
ὑπ-έχω, *ὑφέξω*, or *ὑπο-σχήσω*, *ὑπ-έσχον*, to hold under, undergo.
ὑπηρετέω (Att. **ῶ**), *ήσω*, *ὑπηρέτησα*, to do a service *τινί*: lit. to be a
ὑπ-ηρέτης, *ου*, *ὁ* (*ἐρέτης*, a rower), an assistant, a servant.
ὑπ-ισχνέομαι (Att. *οῦμαι*), *ὑποσχήσομαι*, *ὑπ-έσχημαι*, *ὑπ-εσχόμην*, to hold oneself under, hence to take on oneself, to undertake, to promise; with fut. inf. A collateral form of *ὑπέχω*.
ὕπνος, *ου*, *ὁ* (Skṛt. *swapnas*, Lat. *somnus*, for *sopnus-*, and *sopor*), sleep.
ὑπό, prep. (*sub*), under; with gen., dat., and acc. See § 115, p. 57.
ὑπο-δείκνυμι, or *-νύω*, *ξω*, impf. *-εδείκνυν* or *-εδείκνυον*, to show secretly, give a glimpse of.
ὑπο-δεξόμενος, fut. part. of
ὑπο-δέχομαι, *ξομαι*, prop. to receive beneath; receive kindly; to admit; abide the attack of.
ὑπο-δέω, *ήσω*, *δέδεκα*, *έδησα*, to tie under; mid. to put one's shoes on.
ὑπό-δημα, *ατος*, *τό* (*ὑπο-δέω*), a sandal, a shoe.
ὑπο-δύομαι, *δύσομαι*, with perf. *ὑποδέδῦκα*, and aor. *ὑπέδυν*: part. *ὑποδύς*: to go under; to put on.
ὑπο-ζεύγνυμι, *ξω*, *ὑπέζευξα*, to put under the yoke.
ὑπο-ζύγιον, *ου*, *τό* (*ζύγον*), a beast for the yoke, a beast of draught or burden.
ὑπο-λαμβάνω, *ὑπ-έλαβον*, 2 aor. opt. *ὑπο-λάβοιμι*, to take up, to reply; to suppose; understand.
ὑπό-ληψις, *εως*, *ἡ*, a taking up, an assumption, a notion.
ὑπο-λύω, to loose beneath, unyoke; mid. to unfasten oneself, to take off one's own shoes.
ὑπο-πέμπω, *ὑπ-έπεμψα*, to send secretly, Lat. *submittere* and *subornare*.
ὑπο-τίθημι, *ὑπ-έθηκα*, to place under; mid. to suggest, advise; to assume as evident. *Hypothesis*.
ὗς, *ὑός*, *ὁ* and *ἡ* (*σῦς*, *sus*, *sow*, etc.), swine, a pig.

Digitized by Google

ὕστατος, η, ον, last.

ὑστεραῖος, α, ον, on the day after. ἡ ὑστεραία, sc. ἡμέρα, the next day. From

ὕστερος, α, ον, latter; adv. ὕστερον, afterwards.

ὑφ-αιρέω (Att. ῶ), ήσω, ὑφεῖλον, to take away secretly, or from underneath. 1 aor. pass. ὑφ-ῃρέθην.

ὑφίστημι, ὑπο-στήσω, ὑπέστησα, to put under, to plant; intr. with 2 aor. ὑπέστην, and pf. ὑφέστηκα, to undertake, promise; to yield to.

ὑψηλός, ή, όν (ὕψος, *height*, cp. ὑπὲρ), high.

Φ.

φαγεῖν, 2 aor. inf. ἐσθίω.

φαιδρός, ά, όν (φάος, φαίνω), bright, beaming; joyous, of glad countenance.

φαίνω, φᾰνῶ, ἔφηνα, to bring to light, to shew, to give light; pass., with intr. perf. πέφηνα, to appear. φαίνεται εἶναι = seems to be. φ. ὤν = manifestly is. Hence *phenomenon*.

φανερός, ά, όν (φαίνω), open, manifest.

φανερός εἰμι = φαίνομαι and is followed by a participle. So too δῆλός εἰμι. See § 145 a.

φανῆναι, 2 aor. inf. pass. φαίνω.

φάρμακον, ου, τό (hence *pharmacy*, etc.), a drug; a remedy, τινός, for some ill.

Φαρνάκης, ους, ό, son of Mithridates the Great, King of Pontus, whom he drove to kill himself, B.C. 63. His own lease of power was ended by Caesar at Zela, B.C. 47.

φασὶ(ν), 3rd pl. φημί.

φάσκω, ἔφασκον = φημὶ, to say, assert, often with a notion of saying falsely. The root is √φα of φημί, *fari*, etc.

φάτις, ή (φημὶ), a report, a saying; fame.

φαῦλος, η, ον, bad, worthless, poor, cowardly, slight. φαύλως, adv. ill.

φέρω, οἴσω, ἐνήνοχα, ἠνεγκᾰ and ἤνεγκον, (*fero*, Engl. *bear*, Skṛt. *bharāmi*), to *bear*, carry, endure: with adv. e. g. χαλεπῶς, etc., to take ill. ἄγειν καὶ φ. to plunder, see ἄγειν. Of a road, to lead.

φεῦ, exclamation of grief, anger, or surprise.

φεύγω, φεύξομαι, πέφευγα, ἔφυγον, to flee, to avoid; to be banished (used as pass. of ἐκβάλλω); to be accused, with gen. of charge (used as pass. of διώκω).

φευκτέος, α, ον, verb. adj. φεύγω.

φηγός, οῦ, ή, an oak, with an esculent acorn: not the Lat. *fagus*, *beech*, though the names are the same, for the fruit is different. Our *book* is the same word.

φηλήτης, ου, or φηλητὴς, οῦ, ό, a knave, cheat, thief. Prob. akin to σφάλλω, *fallo*.

φήμη, ης, ή (φημὶ, *fama*), a report, saying, utterance; *fame*.

φημὶ, φήσω, impf. ἔφην, used as aor. (*for*, *fari*, *fama*, *fate*, pro*phetic*), ἔφασκον used as impf. to say, to speak, to assert. Inserted, like *inquit*, etc., after an important word.

φθάνω, φθήσομαι, ἔφθασα, ἔφθην, to be beforehand with, to anticipate. ἔφθην ἀφικόμενος, I came up first: φθάσας, quickly: see § 145 (2).

φθέγγομαι, ξομαι, ἔφθεγμαι, ἐφθεγξάμην, to shout, cry, of animals: to utter.

φθείρω, ερῶ, ἔφθαρκα, ἔφθειρα, to corrupt, spoil, destroy.

φθονερός, ά, όν, envious, jealous; from φθόνος.

φθονέω (Att. ῶ), ήσω, ἐφθόνησα, to envy, τινὶ a man, with or without τινός something.

Digitized by Google

φθόνος, *ου*, *ὁ*, envy, spite: prob. akin to *φθίνω*, to diminish.

φιλ-ανθρωπία, *ας*, *ἡ*, (*philanthropy*), benevolence.

φιλέω (Att. *ῶ*), *ήσω*, *ἐφίλησα*, 1. to love, to kiss. 2. like *amo*, to be wont to, in the habit of.

φιλία, *ας*, *ἡ*, friendship; fr. *φίλος*.

Φίλ-ιππος, *ου*, *ὁ*. I. King of Macedon, B.C. 359–337, the conqueror of Greece, and father of Alexander.

φίλος, *η*, *ον*, dear: *ὁ φ.*, a friend. Comps. and superls. *φιλαίτερος*, *τατος*; *φίλτερος*, *τατος*.

φιλό-σοφος, *ου*, *ὁ*, a philosopher. Pythagoras first used the word of himself, modestly preferring to be called *a lover of wisdom* rather than *σοφὸς* a sage.

φιλο-τιμία, *ας*, *ἡ*, love of honour, ambition, emulation: from

φιλό-τῑμος, *ον*, ambitious: *φίλος* and *τιμή*.

φίλτατος, *η*, *ον*, superl. of *φίλος*.

φλὸξ, *ογὸς*, *ἡ*, flame; a blaze.

φοβερὸς, *ὰ*, *ὸν*, fearful; timid; act. and pass. like *formidolosus*, *gnarus*, *caecus*, etc.

φοβέω (Att. *ῶ*), *ήσω*, *ἐφόβησα*, to frighten: *φοβεῖσθαι*, to fear.

φόβος, *ου*, *ὁ*, fear; hence hydro-*phobia*, Russo*phobist*, etc.

φοιτάω (Att. *ῶ*), *ήσω*, *ἐφοίτησα*, to resort to; esp. of pupils going to school.

φονεὺς, *έως*, *ὁ*, a murderer: from

φόνος, *ου*, *ὁ*, murder; bloodshed.

φορέω (Att. *ῶ*), *ήσω*, *πεφόρηκα*, *ἐφόρησα* (*φέρω*), to bear, to wear.

φορητὸς, *ὴ*, *ὸν* (*φορέω*), to be borne, bearable, endurable.

φράζω, *σω*, *ἔφρασα* (*phrase*), to say, to tell, to speak.

φρέαρ, *ατος*, *τὸ*, prop. an artificial well, dist. from *κρήνη*, a tank. Akin are *burn*, *bourn* (a stream).

φρενόω (Att. *ῶ*), *ώσω*, to make wise, instruct, teach.

φρὴν, *φρενὸς*, *ἡ*, the heart, the mind, good sense: often in pl.

φρονέω (Att. *ῶ*), *ήσω*, *ἐφρόνησα*, to think, be wise. *εὖ* or *κακῶς φ.*, to be well or ill-disposed towards one. *μέγα φ.*, to be high-minded, proud. Distinguish *φρόνει* and *φρονεῖ*.

φρόνησις, *εως*, *ἡ*, prudence, discretion.

φρόνιμος, *ον*, prudent.

φροντίζω, *τῶ*, *ἐφρόντισα*, to think, give heed, consider; to care for, mind, *τινός*.

φροντὶς, *ίδος*, *ἡ* (*φρὴν*), care, thought, consideration.

φρούριον, *ου*, *τὸ*, a fort, a guard: from *φρουρὸς*, contr. for *προ-ορος*, √WAR of *ὁραῶ*, *vereor*, *ware*, *wary*, *ward*, etc.

φυγὴ, *ῆς*, *ἡ* (*φεύγω*, *fuga*, *fugitive*), flight, escape; exile.

φυλακὴ, *ῆς*, *ἡ*, guarding, watching, watch.

φύλαξ, *ακος*, *ὁ*, a watcher, guard.

φυλάττω, *ξω*, *ἐφύλαξα*, to watch, guard, defend: hence *phylactery*, an amulet, or charm.

φύλλον, *ου*, *τὸ* (*folium*, *flos*, *φλύω*, *bloom*), a leaf. Hence *chlorophyl*.

φύσαντες, 1 aor. part. fr. *φύω*.

φῦσις, *εως*, *ἡ* (*φύω*), nature, character: *φύσει*, by nature: hence *physical*, etc.

φῠτεύω, *σω* (*φυτὸν*, a plant), to plant.

φύω, *σω*, *ἔφῡσα*, to bring forth, beget: mid. with perf. *πέφῡκα* and 2nd aor. *ἔφυν*, to come into being, to be born, be by nature.

φῶ, subj. of **φημί**.

φωνέω (Att. *ῶ*), *ήσω* (*φωνὴ*), to produce a sound, to speak.

φωνὴ, *ῆς*, *ἡ* (*telephone*), a voice.

φωνήεις, *εσσα*, *εν*, vocal, possessed of voice: *τὰ φωνήεντα*, vowels, as opp. to *τὰ ἄφωνα*, consonants.

φὼρ, *ρὸς*, *ὁ* (*fur*), a thief.

φωράω (Att. *ῶ*), *άσω*, to search, detect, take in the act.

Digitized by Google

φῶς, *φωτός*, *τό* (contr. fr. *φάος*), light: hence *photo*graph, *phos*phorus, etc.

X.

χαίρω, *ήσω*, to rejoice; with dat. to rejoice at; with partic. to rejoice in doing: 2 aor. pass. *ἐχάρην* in same sense as act. **χαῖρε** = *salve*, or *vale*, hail or farewell.

χαίρων, pres. part. of *χαίρω*, to rejoice; = with impunity.

χαλαρός, *ά*, *όν*, slackened, loosened.

χαλάω (Att. *ῶ*), *ἄσω*, *ἐχάλασα*, to loosen, slacken.

χαλεπός, *ή*, *όν*, hard, morose, cruel; adv. **χαλεπῶς**, with difficulty.

χαλκός, *οῦ*, *ὁ*, copper; bronze. Perhaps conn. with *χαλάω*, getting its name from its *ductility*.

χαμαί, adv. (*humi*, *humble*), on the ground. Old locative.

χαρά, *ᾶς*, *ἡ*, joy; √ of *χαίρω*.

χαρακτήρ, *ῆρος*, *ὁ* (*χαράττω*), stamp, impress, *character*.

χαράττω, *ξω*, *ἐχάραξα*, to sharpen, to engrave, stamp.

χαρίεις, *εσσα*, *εν* (*χάρις*), graceful, accomplished.

χαρίζομαι, *ισοῦμαι*, *κεχάρισμαι*, *ἐχαρισάμην*, to gratify, to indulge, with dat., to give freely, with acc. and dat.

χάριν εἰδέναι, with dat., to thank; inf. from *οἶδα*.

χάρις, *ιτος*, *ἡ*, grace, kindness, a favour; thanks. *χάριν* with gen. = on account of, for the sake of.

χειμών, *ῶνος*, *ὁ* (Lat. *hiems*), winter; a storm: **χειμῶνος**, in winter time.

χείρ, *χειρός*, *ἡ*, the hand; forces: hence comes *χειρουργός* (*ἔργον*), whence Engl. *chirurgeon*, and later *surgeon*.

χείριστος, *η*, *ον*, worst; used as superl. of *κακός*.

χεῖρον, adv. = worse: from

χείρων, *ον*, worse, inferior; used as comp. of *κακός*.

χελιδών, *όνος*, *ἡ* (*hirundo*), the swallow. Hence *chelidonium* and by insertion of *n*, *celandine*, swallow-wort.

χερσόω (Att. *ῶ*), to make into dry land: pass. *γῆ κεχερσωμένη*, land left dry and uncultivated: hence *Chers*onese. Akin to *ξηρός*, *dry*.

χέω, *χεῶ*, *κέχυκα*, *ἔχεα*, to pour; the root is *χεϝ* or *χευ*.

χθές, adv. yesterday: (Skrt. *hyas*, Lat. *hesi*, then *heri*, *hesternus*, Germ. *gestern*, our *yester*day).

χθιζός, *ή*, *όν* (*χθές*), of yesterday.

χθών, *ονός*, the earth, ground.

χίλιοι, *αι*, *α*, a thousand.

χιτών, *ῶνος*, *ὁ*, a tunic, shirt, coat.

χλιδή, *ῆς*, *ἡ*, softness, delicacy, luxury, luxuries.

χοιρίδιον, *ου*, *τό*, dim. fr. *χοῖρος*, a little pig.

χόρτος, *ου*, *ὁ*, 1. an enclosed place, esp. for cattle. 2. a feeding place. 3. fodder. Akin are *hortus*, *cohors*, *garden*, *garth*, *yard*.

χοῦς, *χόος*, declined like *βοῦς*, a liquid measure, 5·76 pints. See *μετρητής*.

χράομαι (Att. *ῶμαι*), *χρήσομαι*, *κέχρημαι*, *ἐχρησάμην*, with dat., to use, employ: of persons, to be intimate with, = Lat. *uti*. Note that in this verb, as in *διψάω*, *πεινάω*, *ζάω*, the Attic dialect contracts to *η* instead of *α*. Thus we have in pres. ind. *χρῇ*, *χρῆται*, and inf. *χρῆσθαι*.

χράω (Att. *ῶ*), *ήσω*, *ἔχρησα*, of a god, or his oracle, to declare, to pronounce.

χρέα, *τά*, plur. of *χρέος*, *χρέους*, *τό*, a debt.

χρεία, *ας*, *ἡ*, use; need, like *opus*.

χρέων, *τό*, indecl., fate: esp. it is *fitting*, with inf., with or without *ἐστί*. Prop. *χρέων* is a neuter part. of *χράω*, i. e. *χράον*, changed

Digitized by Google

in Attic, as λαὸς was changed to λεὼς, etc.

χρὴ, impers., conj. χρῇ, opt. χρείην, inf. χρῆναι, impf. ἐχρῆν or χρῆν, it should be: like *oportet*, it is right.

χρῄζω, (χρεία, need), to need, with with gen.; to desire.

χρῆμα, ατος, τὸ (χράομαι), a thing; plur. money, goods.

χρησαι-, see χράομαι, 1 aor.

χρήσιμος, η, ον, or **ος, ον** (χράομαι), useful.

χρηστήριον, ου, τὸ, an oracle.

χρηστὸς, ὴ, ὸν (χράομαι), good, useful, honest. τὸ χρ. what is useful.

χρῆται, pres. ind. χράομαι.

χρόνιος, ον, after a long time, for a long while, lasting; from

χρόνος, ου, ὁ (*chronic, chronicle, chronology*), time: χρόνῳ, at length.

χρυσὸς, οῦ, ὁ (*Chryso*-stom, Golden-mouth), gold.

χρυσοῦς, ῆ, οῦν, golden.

χρῶμα, ατος, τὸ, colour: hence *chroma*trope, etc.

χρῶνται, see χράομαι.

χὠ = **καὶ ὁ**.

χώρα, ας, ἡ, place, room: the country = Lat. *rus*.

χωρέω (Att. ῶ), ἠσω, ἐχώρησα, to move, advance; to contain = *capere*.

χωρὶς, 1. adv. apart. 2. prep. with gen. without, beside.

Ψ.

ψαύω, σω, ἔψαυσα, to touch, with gen. Poetic.

ψέγω, ξω, ἔψεξα, to blame.

ψευδὴς, ὲς, lying, false: from

ψεύδος, ους, τὸ, a lie.

ψεύδω, σω, ἔψευσα (hence *pseudo*, as a prefix, *pseudo*-philanthropy, etc.), to deceive: pass. with gen. to be cheated of: mid. as deponent, to lie.

ψευστὴς, οῦ, ὁ, a liar.

ψηφίζω, ιῶ, ἐψήφικα, ἐψήφισα, to count with ψῆφοι or pebbles: more freq. mid. to vote.

ψῆφος, ου, ἡ (ψάω, to rub, whence also ψαύω), a small worn stone; a stone used for voting: a vote.

ψιλὸς, ὴ, ὸν (ψίω, to rub), bare, bald, with gen.: in pl. **οἱ ψ.** = light-armed troops.

ψυχεινὸς, ὴ, ὸν, cool, chill; fr. ψῦχος.

ψυχὴ, ῆς, ἡ (*Psyche*, metem*psycho*sis, *psych*ology; cp. *animus, anima; ghost* and *gust;* and the double sense of **πνεῦμα** as *breath* and *spirit*), life, the soul.

ψῦχος, ους, τὸ, coolness.

ψυχρὸς, ὰ, ὸν, cold; from ψῦχος.

Ω.

ὦ, interj. before a vocative.

ὦ, subj. εἰμὶ, to be.

ὦ, 2 aor. subj. of ἵημι, to send.

ᾧ, dat. of ὅς.

ὧδε, Adv. (1) of place; (2) of manner. Here, hither; thus, in the manner following.

ᾤετο, impf. οἴομαι or οἶμαι.

ᾤκουν, ᾤκεις, etc., impf. οἰκέω.

ὠκὺς, εῖα, ὺ (cp. ὀξὺς), quick, fleet. Poetic.

ὠλβισθ-, 1 aor. pass. ὀλβίζω.

ὦμεν, ὦσι, subj. εἰμὶ, to be.

ὡμολογ-, impf. or 1 aor. ὁμολογέω.

ὦμος, ου, ὁ (*umerus* or *humerus*), the shoulder: τὰ ὠτὰ ἐπὶ τῶν ὤμ. ἔχων, crestfallen.

ὠμὸς, ὴ, ὸν, raw, unripe; cruel: (cp. *crudus* and *crudelis*).

ὠμοσ-, 1 aor. ὄμνυμι.

ὠμωξ-, 1 aor. οἰμώζω.

ὤν, pres. part. of εἰμὶ, to be.

ὧν, gen. pl. of ὅς, ἥ, ὅ, who, which.

ὠνέομαι (Att. οῦμαι), ήσομαι, ἠώνημαι, ἐπριάμην, (*venum, veneo, vendo, venal*), to buy.

ὠνομα-, impf. or 1 aor. ὀνομάζω.

ὠνόμαστο, 3 s. plpf. pass. ὀνομάζω.

ὠὸν, οῦ, τὸ (*ovum*), an egg: hence *oolite*.

Digitized by Google

ὥρα, ας, ἡ (*hora*), a season; the right time: **ὥρα ἀπιέναι**, it is time to go away. *Horoscope.*

ὥρα, ας, ἡ, care, heed. From √ϝορ, in **ὁράω**, *vereor*, etc.: **τιμωρὸς** (=**τιμη-oρος**), **πυλωρὸς**, **ὀλίγωρος**, contain the root, meaning respectively honour-ward, gate-ward, and little-heedful.

ὡραῖος, α, ον (**ὥρα**), timely, mature, ripe.

ὠργι-, impf. or 1 aor. **ὀργίζομαι**.

ὠρεγ-, impf. **ὀρέγομαι**.

ὥρισ-, 1 aor. **ὁρίζω**.

ὥριστο, plpf. pass. **ὁρίζω**, was laid down, was ordained.

ὡρκωσ-, 1 aor. **ὁρκόω**.

ὡρμᾶτο, impf. **ὁρμάομαι**.

ὥρμισ-, 1 aor. **ὁρμίζω**.

ὡς, 1. adv. *as*, esp. with superl. as **ὡς τάχιστα**, sc. **ἐδύνατο**=as (he could) most quickly: as quickly as possible. 2. conj. after verbs of saying and the like, with indic. =*that*, *how that*, where acc. and inf. might be substituted. 3. in final clauses, with subj. or opt.=*in order that*. 4. *since*, *when*. 5. with persons, as if a prep., but really with ellipse of a preposition, after a verb of motion=*to*, *into the presence of*.

ὦσι(ν), subj. **εἰμί**, to be.

ὥσπερ, adv. just as.

ὥστε, conj. with inf., so that, for to, like Fr. *pour*: with ind., to express the actual result with emphasis, *so that*; *wherefore*.

ὦτα and **ὠτὸς**, see **οὖς**, an ear: **τὰ ὠτὰ ἐπὶ τῶν ὤμων ἔχων**, crestfallen.

ὠφέλεια, ας, ἡ, help, profit, gain.

ὠφελέω (Att. **ὠ**), **ἡσω**, **ὠφέλησα**, (**ὄφελος**), to help, aid, **τινά**.

ὠφελητέον, verb. adj. one must assist.

ὠφέλιμος, ον, useful, advantageous: **τὸ ὠφ.**, the useful, Lat. *utilitas*.

ὤφελον, 2 aor. of **ὀφείλω**, often with infin. pres. or aor. to express a wish no longer capable of fulfilment, Lat. *utinam* with plpf. subj.

ὠφλε-, **ὠφλο-** } 2nd aor. **ὀφλισκάνω**.

ὠφληκ-, perf. **ὀφλισκάνω**.

ᾠχε-, or **ᾤχο-**, see **οἴχομαι**.

ᾠχεῖτο, impf. **ὀχέομαι**.

ADDENDA.

ἄδηλος, ον (**ἀ**, not, and **δῆλος**), not apparent, uncertain.

αἰετὸς, οῦ, ὁ, poet. for **ἀετός**.

βίοτος, ον, ὁ (**βιόω**), life, means of life, livelihood.

δια-κομίζω, **ιῶ**, to bring through, carry over.

καταλαμβάνω (p. 200), add *to discover*.

κωφὸς, ἡ, ὸν (p. 203), add *dumb*.

μέτ-εστι(ν), impers. there is a share in something to some one. **μετ. ἐμοί τινος**, I have a share in.

οἰκέτης, ου, ὁ (**οἰκέω**, **οἶκος**), prop. one who dwells in the house, a domestic.

ὄξος, ους, τὸ, for *some* read *sour*.

πλουτέω, ήσω, **ἐπλούτησα**, to have **πλοῦτος**, to be wealthy.

πότερος, έρα, ον (*uter*), which of two. **πότερα**, n. pl. used, like **πότερον**, to denote a question.

ταχέως, adv. from **ταχὺς**=quickly.

χερὸς, poet. for **χειρός**.

χωρίον, ου, τὸ (**χῶρος** and **χώρα**), a particular piece of land, an estate.

THE END.

Digitized by Google

LATIN

DICTIONARIES

ELEMENTARY LATIN DICTIONARY. By C. T. Lewis. 7s. 6d.

LATIN DICTIONARY FOR SCHOOLS. By C. T. Lewis. 12s. 6d.

LARGER LATIN DICTIONARY. Founded on Andrews's edition of Freund's Latin Dictionary. Revised, enlarged, and in great part rewritten, by C. T. Lewis and C. Short. 25s.

GRAMMARS, READERS, ETC.

J. B. ALLEN'S ELEMENTARY SERIES

RUDIMENTA LATINA. Very elementary accidence and exercises for beginners. 2s.

ELEMENTARY LATIN GRAMMAR. New Edition, revised and enlarged (238th thousand). 2s. 6d.

FIRST LATIN EXERCISE BOOK. Eighth Edition. 2s. 6d.

SECOND LATIN EXERCISE BOOK. With hints for continuous prose. 2nd Ed. 3s. 6d. Key, to both Exercise Books, 5s. net. (Applications for all Keys to be made direct to the *Secretary, Clarendon Press, Oxford.*)

THE OXFORD ELEMENTARY LATIN READERS

By J. B. Allen. With notes, maps, vocabularies, and exercises. 1s. 6d. each.

LIVES FROM CORNELIUS NEPOS.

TALES OF EARLY ROME. Adapted from Livy.

TALES OF THE ROMAN REPUBLIC, Part I. Adapted from Livy.

TALES OF THE ROMAN REPUBLIC, Part II. Adapted from Livy.

Digitized by Google

By W. D. Lowe. Simplified and graduated selections with historical introductions, notes, exercises, vocabularies, etc.

CAESAR IN BRITAIN. From the Gallic War. Illustrated. 1s.

SCENES FROM THE LIFE OF HANNIBAL. From Livy. 1s. 6d.

TALES OF THE CIVIL WAR. From the third book of Caesar's Civil War. 1s. 6d.

SELECTIONS FROM CICERO. 1s. 6d.

SELECTIONS FROM OVID. 1s. 6d. *In the press.*

FIRST LATIN READER. By T. J. Nunns. 3rd Ed. 2s.

EXTRACTS FROM CICERO. With notes. By Henry Walford. Third Edition, revised. Three parts, 4s. 6d., or each part 1s. 6d.

Part I: Anecdotes from Greek and Roman History. Part II: Omens and Dreams; Beauties of Nature. Part III: Rome's Rule of her Provinces.

EXTRACTS FROM LIVY. With notes and maps. By H. Lee-Warner. Each part, 1s. 6d.

Part I: The Caudine Disaster. New Edition, revised. Part II: Hannibal's Campaign in Italy. Part III (By H. Lee-Warner and T. W. Gould): The Macedonian War.

SELECTIONS FROM THE LATIN LITERATURE OF THE EARLY EMPIRE. By A. C. B. Brown. With maps. 4s. 6d. Separately: Part A (Inner Life), 2s. 6d.; Part B (Outer Life), 2s. 6d.

REDDENDA MINORA. Latin and Greek passages for unseen translation. For lower forms. By C. S. Jerram. Sixth Edition, revised and enlarged. 1s. 6d. Separately, Latin Passages, 1s.

ANGLICE REDDENDA. Latin and Greek passages for unseen translation. For middle and upper forms. By C. S. Jerram. Fifth Edition. 2s. 6d. Second Series, New Edition (13th thousand), 3s. Third Series, 3s. Separately, *Latin Passages* (First and Second Series), 2s. 6d.

MODELS AND EXERCISES IN UNSEEN TRANSLATION (LATIN AND GREEK). By H. F. Fox and J. M. Bromley. With versions of the early passages. Revised Edition. 5s. 6d. Key, with references for later passages, 6d. net.

SELECTIONS FROM THE LESS KNOWN LATIN POETS. By N. Pinder. 4s. net.

PERVIGILIUM VENERIS. With introduction by J. W. Mackail. 4d.

NOVUM TESTAMENTUM LATINE. Edited by J. Wordsworth and H. J. White. From 2s. net.

JUNIOR HISTORY OF ROME. *See p.* 47.

Digitized by Google

COMPOSITION

PROSE

LATIN PROSE PRIMER. Passages for continuous prose, with hints. By J. Y. SARGENT. The Second Part of this book forms a companion to Easy Passages for Translation into Latin. Second Edition. 2s. 6d.

EASY PASSAGES FOR TRANSLATION INTO LATIN. By J. Y. SARGENT. Eighth Edition. 2s. 6d. KEY, 5s. net.

LATIN PROSE COMPOSITION. By G. G. RAMSAY. Fourth Edition. Fcap 8vo. Cloth.

Vol. I: Syntax and Exercises. 4s. 6d.

Or, Part I: First Year's Course. Exercises, passages for continuous prose, and hints. With vocabulary. 1s. 6d.

Part II: Second Year's Course. Exercises, passages for continuous prose, and hints. With vocabulary. 1s. 6d.

Part III: Syntax and Appendix. 2s. 6d.

KEY to the volume, 5s. net.

Vol. II: Passages for Translation. With an introduction on continuous prose. 4s. 6d.

LATIN PROSE VERSIONS. Contributed by various scholars. Edited by G. G. RAMSAY. 5s.

VERSE

NORMA ELEGIACA. A Standard for the Writing of Latin Elegiacs. By R. L. A. DU PONTET. 1s. (*Published by Mr. Frowde.*)

HELPS, HINTS, AND EXERCISES FOR LATIN ELEGIACS. With vocabulary. By H. LEE-WARNER. 3s. 6d. KEY, 4s. 6d. net.

DEMONSTRATIONS IN LATIN ELEGIAC VERSE. Exercises, versions, and notes. For teachers. By W. H. D. ROUSE. 4s. 6d.

RESPONSIONS PAPERS, 1901–6. With answers to mathematical questions. By C. A. MARCON and F. G. BRABANT. 2s. 6d. net

Digitized by Google

ANNOTATED TEXTS

AESCHYLUS. By A. SIDGWICK.

Agamemnon. Sixth Edition, revised. 3s.

Choephoroi. New Edition, revised. 3s.

Eumenides. Third Edition. 3s.

Persae. 3s. Septem contra Thebas. 3s.

By A. O. PRICKARD.

Prometheus Bound. Fourth Edition, revised. 2s.

Prometheus Bound. Translated by R. WHITELAW. With introduction and notes by J. CHURTON COLLINS. 1s. net.

Agamemnon. Translated by J. CONINGTON. With introduction and notes by J. CHURTON COLLINS. 1s. net.

APPIAN, I. With map. By J. L. STRACHAN-DAVIDSON. 3s. 6d.

ARISTOPHANES. By W. W. MERRY.

Acharnians. Fifth Edition, revised. 3s.

Birds. Fourth Edition. 3s. 6d.

Clouds. Third Edition. 3s.

Frogs. Fifth Edition. 3s.

Knights. Second Edition, revised. 3s.

Peace. 3s. 6d. Wasps. Second Edition. 3s. 6d.

CEBES: Tabula. By C. S. JERRAM. Paper, 1s. 6d.; cloth, 2s. 6d.

DEMOSTHENES. By EVELYN ABBOTT and P. E. MATHESON.

Against Philip. Vol. I: Philippic I, Olynthiacs I–III. Fourth Edition. 3s. Vol. II: De Pace, Philippics II–III, De Chersoneso. 4s. 6d. Separately, *Philippics* I–III, 2s. 6d.

On the Crown. 3s. 6d.

Against Meidias. By J. R. KING. 3s. 6d.

DEMOSTHENES and AESCHINES: On the Crown. By G. A. SIMCOX and W. H. SIMCOX. 12s.

Digitized by Google

HORACE. By E. C. WICKHAM.

The Works. In 2 vols., crown 8vo. I: Odes, Carmen Saeculare, and Epodes. Second Edition. II: Satires, Epistles, and De Arte Poetica. 6s. each. Separately, Odes, I, 2s.

Odes, Carmen Saeculare, and Epodes. Demy 8vo. Third Edition. 7s. 6d.

Selected Odes. Second Edition. 2s.

Satires, Epistles, and De Arte Poetica. 6s.

JUVENAL: Thirteen Satires (I, III–V, VII, VIII, X–XVI). By C. H. PEARSON and HERBERT A. STRONG. Second Edition. 9s.

LIVY, I. By Sir J. R. SEELEY. 6s.

V–VII. By A. R. CLUER. New Edition, revised by P. E. MATHESON. 5s. Separately: V, 2s. 6d.; VI and VII, 2s. each.

IX. By T. NICKLIN. With vocabulary, 3s.; without, 2s. 6d.

XXI–XXIII. By M. T. TATHAM. Second Edition, enlarged. 5s. Separately: XXI and XXII, 2s. 6d. each.

LUCRETIUS, V. By W. D. LOWE. 3s. 6d. Separately, ll. 1–782, 2s.; ll. 783–1457, 2s.

MARTIAL: Select Epigrams. By R. T. BRIDGE and E. D. C. LAKE.

Spectaculorum Liber & I–VI. 3s. 6d. Separately, *Introduction and Notes*, 2s.

VII–XII. 3s. 6d. Separately, *Introduction and Notes*, 2s.

Select Epigrams. Text and critical notes. By W. M. LINDSAY. 3s. 6d. and (India Paper) 5s.

OVID: Selections. By G. G. RAMSAY. With appendix on Roman calendar, by W. RAMSAY. Third Edition. 5s. 6d.

Tristia. By S. G. OWEN. I, Third Edition, 3s. 6d. III, Second Edition, revised, 2s.

Metamorphoses, Book III. By M. CARTWRIGHT. With or without vocabulary, 2s.

Metamorphoses, Book XI. By G. A. T. DAVIES. With or without vocabulary, 2s.

Stories from the Metamorphoses. By D. A. SLATER. Illustrated. With or without vocabulary. 2s. 6d.

Selections. Hexameter and Elegiac. By A. C. B. BROWN. With or without vocabulary. 1s. 6d.

PERSIUS: Satires. With translation and commentary by J. CONINGTON. Edited by H. NETTLESHIP. Third Edition. 8s. 6d.

Digitized by Google

PLAUTUS: Captivi. By W. M. LINDSAY. Ed. 2. 2s. 6d.

Mostellaria. By E. A. SONNENSCHEIN. Text interleaved. Second Edition. 4s. 6d.

Rudens. By E. A. SONNENSCHEIN. Text and appendix on scansion interleaved. 4s. 6d.

Trinummus. By C. E. FREEMAN and A. SLOMAN. Fourth Edition. 3s.

PLINY: Selected Letters. By C. E. PRICHARD and E. R. BERNARD. Third Edition. 3s.

PROPERTIUS. *See Tibullus.*

QUINTILIAN: Institutio Oratoria, X. By W. PETERSON. Second Edition. 3s. 6d.

SALLUST: Catiline and Jugurtha. By W. W. CAPES. Second Edition. 4s. 6d.

TACITUS. By H. FURNEAUX.

Annals, I–IV. Second Edition. 5s. Separately, I, 2s.

Annals. (Text only.) 6s.

Agricola. 6s. 6d.

Germania. 6s. 6d.

By H. PITMAN.

Annals, XIII–XVI. With map. 4s. 6d.

TERENCE: Adelphi. By A. SLOMAN. Second Edition. 3s.

Andria. By C. E. FREEMAN and A. SLOMAN. 2nd Ed., revised. 3s.

Famulus. As performed at Westminster School. By J. SARGEAUNT and A. G. S. RAYNOR. 2s.

Phormio. By A. SLOMAN. Second Edition, revised. 3s

Comedies. By S. G. ASHMORE. 6s. (*Published by Mr. Frowde.*)

TIBULLUS AND PROPERTIUS: Selections. By G. G. RAMSAY. Third Edition, revised. 6s.

VIRGIL. By T. L. PAPILLON and A. E. HAIGH.

Works. Two volumes. 3s. 6d. (cloth 6s.) each. Separately: *Aeneid*, in parts, I–III, IV–VI, VII–IX, X–XII, 2s. each; *Aeneid*, IX, by A. E. HAIGH, 1s. 6d.; *Bucolics* and *Georgics*, 2s. 6d. Text only, 3s. 6d. (India Paper, 5s.).

By C. S. JERRAM.

Aeneid, I. 1s. 6d. Bucolics. 2s. 6d.

Georgics, I–II and III–IV. 2s. 6d. each

For Oxford Classical Texts see p. 48.

Digitized by Google

Books published during the twelve months ending June 1, 1912, or in the press, or in preparation, are underlined.

GREEK

DICTIONARIES

BY H. G. LIDDELL AND R. SCOTT

ABRIDGED GREEK-ENGLISH LEXICON. Twenty-first Edition. 7s. 6d.

INTERMEDIATE GREEK-ENGLISH LEXICON. 12s. 6d.

LARGER GREEK-ENGLISH LEXICON. Eighth Edition, revised throughout. 36s.

GRAMMARS, READERS, ETC.

ELEMENTARY GREEK GRAMMAR. By J. B. ALLEN. 3s.

WORDSWORTH'S GREEK PRIMER. 1s. 6d.

SELECTIONS FROM HERODOTUS. Adapted and graduated by W. D. LOWE. With notes and vocabulary. *In the press.*

GREEK READER. Adapted, with English notes, from Professor von Wilamowitz-Moellendorff's *Griechisches Lesebuch*. With vocabularies. By E. C. MARCHANT. Two volumes. 2s. each.

SELECTIONS FROM PLUTARCH'S LIFE OF CAESAR. With notes. By R. L. A. DU PONTET. 2s.

SELECT DIALOGUES OF LUCIAN. Prepared for schools. With short notes in Greek. By W. H. D. ROUSE. Text, 2s. Notes, 2s.

FIRST GREEK READER. With notes and vocabulary. By W. G. RUSHBROOKE. Third Edition. 2s. 6d.

SECOND GREEK READER. Selections from Herodotus. With introd., notes, and vocabulary. By A. M. BELL. 2nd Ed. 3s.

EASY SELECTIONS FROM XENOPHON. Adapted, with notes, vocabulary, maps, and illustrations. By J. S. PHILLPOTTS and C. S. JERRAM. Third Edition. 3s. 6d.

SELECTIONS FROM XENOPHON. Adapted, with notes, maps, and illustrations as above. By J. S. PHILLPOTTS. New Edition. 3s. 6d. KEY (to §§ 1–3), 2s. 6d. net.

REDDENDA MINORA. Greek and Latin passages for unseen translation. For lower forms. By C. S. JERRAM. Sixth Edition, revised and enlarged. 1s. 6d.

Digitized by Google

ANGLICE REDDENDA. Greek and Latin passages for unseen translation. For middle and higher forms. By C. S. JERRAM. Fifth Edition. 2s. 6d. Second Series, New Edition, 3s. Third Series. 3s. Separately, *Greek Passages* (First and Second Series), 3s.

SELECTIONS FROM GREEK EPIC AND DRAMATIC POETRY. With introd. and notes. By EVELYN ABBOTT. 4s. 6d.

AN INTRODUCTION TO THE COMPARATIVE Grammar of Greek and Latin. By J. E. KING and C. COOKSON. 5s. 6d

MODELS AND EXERCISES IN UNSEEN TRANSLATION (LATIN AND GREEK). By H. F. FOX and J. M. BROMLEY. With versions of the early passages. Revised Edition. 5s. 6d. KEY, with references for later passages, 6d. net.

GOLDEN TREASURY OF GREEK PROSE. By Sir R. S. WRIGHT and J. E. L. SHADWELL. 4s. 6d.

COMPOSITION

GRAECE REDDENDA. Exercises for translation into Greek, with vocabulary. By C. S. JERRAM. 2s. 6d.

PASSAGES FOR TRANSLATION INTO GREEK. By J. Y. SARGENT. 3s. EXEMPLARIA GRAECA (select Greek versions of some passages in same), 3s.

HELPS, HINTS, AND EXERCISES FOR GREEK VERSE COMPOSITION. By C. E. LAURENCE. 3s. 6d. KEY, 5s. net.

MODELS AND MATERIALS FOR GREEK IAMBIC VERSE. By J. Y. SARGENT. 4s. 6d. KEY, 5s. net.

NEW TESTAMENT IN GREEK

THE OXFORD GREEK TESTAMENT: the same, with a new apparatus criticus. By A. SOUTER. 3s. net; on Oxford India paper, 4s. net.

GREEK TESTAMENT. With the Readings adopted by the Revisers of the Authorized Version, and marginal references. 4s. 6d.

NOVUM TESTAMENTUM. Edited by C. LLOYD. 3s. With appendices by W. SANDAY, 6s.

NOVUM TESTAMENTUM. Juxta exemplar Millianum. 2s. 6d.

EVANGELIA SACRA GRAECE. 1s. 6d.

GREEK TESTAMENT PRIMER. Edited by E. MILLER. Second Edition. 2s. (paper boards), 3s. 6d. (cloth).

Digitized by Google

ANNOTATED TEXTS

CAESAR: Gallic War, I–VII. By ST. GEORGE STOCK. Vol. I: Introduction, 5s. Vol. II: Text and Notes, 6s.

Gallic War. By C. E. MOBERLY. With maps. 2nd Ed. III–V, 2s. 6d.; VI–VIII, 3s. 6d.

Civil War. By C. E. MOBERLY. New Edition. 3s. 6d.

CATULLUS: Selections. (Text only.) By ROBINSON ELLIS. 3s. 6d.

Commentary on Catullus. By ROBINSON ELLIS. 18s. net.

CICERO: De Amicitia. By ST. GEORGE STOCK. 3s.

De Senectute. By L. HUXLEY. 2s.

In Catilinam. By E. A. UPCOTT. 3rd Ed., rev. 2s. 6d.

In Q. Caecilium Divinatio and In Verrem I. By J. R. KING. Second Edition, revised. 2s.

Pro Cluentio. By G. G. RAMSAY. Second Edition. 3s. 6d.

Pro Marcello, Pro Ligario, Pro Rege Deiotaro. By W. Y. FAUSSET. Second Edition. 2s. 6d.

Pro Milone. By A. B. POYNTON. Second Ed. 2s. 6d.

Philippic Orations, I, II, III, V, VII. By J. R. KING. New Edition, revised by A. C. CLARK. 3s. 6d.

Pro Roscio. By ST. GEORGE STOCK. 3s. 6d.

Select Orations, viz. In Verrem Actio Prima, De Imperio Gn. Pompeii, Pro Archia, Philippica IX. By J. R. KING. Second Edition (10th thousand). 2s. 6d.

Selected Letters. By C. E. PRICHARD and E. R. BERNARD. Second Edition. 3s.

Selected Letters. (Text only.) By ALBERT WATSON. Second Edition. 4s.

Somnium Scipionis. (Text only.) 3d. paper, 4d. cloth.

CORNELIUS NEPOS. By OSCAR BROWNING. Third Edition, revised by W. R. INGE. 3s.

ERASMUS: Selections. By P. S. ALLEN. Illustrated. With vocabulary. 3s. 6d. and (India Paper) 4s. 6d.

Digitized by Google

EURIPIDES: Alcestis. By C. S. JERRAM. 5th Ed. 2s. 6d.
Bacchae. By A. H. CRUICKSHANK. 3s. 6d.
Cyclops. By W. E. LONG. 2s. 6d.
Hecuba. By C. B. HEBERDEN. 2s. 6d.
Helena. By C. S. JERRAM. Second Ed., revised. 3s.
Heracleidae. By C. S. JERRAM. New Ed., revised. 3s.
Ion. By C. S. JERRAM. 3s.
Iphigenia in Tauris. By C. S. JERRAM. New Ed. 3s.
Medea. By C. B. HEBERDEN. 3rd Ed., revised. 2s.
Alcestis. Translated by H. KYNASTON. With introduction and notes by J. CHURTON COLLINS. 1s. net.

HERODOTUS Selections. By W. W. MERRY. 2s. 6d.
IX. By EVELYN ABBOTT. 3s.
V–VI. By EVELYN ABBOTT. 6s.

HOMER: Iliad, I–XII. With Homeric grammar. By D. B. MONRO. Fifth Edition, revised. 6s. Separately, I, with grammar and notes, Third Edition, 1s. 6d.
XIII–XXIV. By D. B. MONRO. Fourth Edition. 6s.
III. By M. T. TATHAM. 1s. 6d.
XXI. By HERBERT HAILSTONE. 1s. 6d.
Odyssey. By W. W. MERRY.
I–XII. Sixty-sixth thousand. 5s. Separately, I and II, 1s. 6d. each; VI–VII, 1s. 6d.; VII–XII, 3s.
XIII–XXIV. Sixteenth thousand, revised. 5s. Separately, XIII–XVIII, 3s.; XIX–XXIV, 3s.

ISOCRATES: Cyprian Orations. Evagoras, Ad Nicoclem, Nicocles aut Cyprii. By E. S. FORSTER. 3s. 6d.

LUCIAN: Vera Historia. By C. S. JERRAM. Second Edition, revised and enlarged. 1s. 6d.

LYSIAS: Epitaphios. By F. J. SNELL. 2s.

PLATO: Apology. By ST. GEORGE STOCK. 3rd Ed. 2s. 6d.
Crito. By ST. GEORGE STOCK. 2s.
Euthydemus. By E. H. GIFFORD. 3s. 6d.
Euthyphro. By ST. GEORGE STOCK. 2s. 6d.
Ion. By ST. GEORGE STOCK. 2s. 6d.
Menexenus. By J. A. SHAWYER. 2s.
Meno. By ST. GEORGE STOCK. 3rd Ed., revised. 2s. 6d.
Phaedo. By J. BURNET. 5s.
Selections. By J. PURVES. Second Edition. 5s.

Digitized by Google

PLUTARCH: Lives of the Gracchi. By G. E. UNDERHILL. 4s. 6d.

Life of Coriolanus. 2s.

SOPHOCLES. By LEWIS CAMPBELL and EVELYN ABBOTT. New and revised Edition. Vol. I: text, 4s. 6d. Vol. II: notes, 6s. Separately (text with notes): *Ajax*, *Antigone*, *Electra*, *Oedipus Coloneus*, *Oedipus Tyrannus*, *Philoctetes*, *Trachiniae*, 2s. each.

Ex recensione G. DINDORFII. Each play, paper covers, 6d.

Scenes. With illustrations. By C. E. LAURENCE. I: Ajax. II: Antigone. 1s. 6d. each.

Antigone. Translated by R. WHITELAW. With introduction and notes by J. CHURTON COLLINS. 1s. net.

Electra. Translated by R. WHITELAW. With MATTHEW ARNOLD'S Merope. With introduction and notes by J. CHURTON COLLINS. 3s. 6d.

THEOCRITUS. By H. KYNASTON. Fifth Edition. 4s. 6d.

THUCYDIDES, III. By H. F. FOX. 3s. 6d. IV. By T. R. MILLS. 3s. 6d. Separately, *Notes*, 2s. 6d.

XENOPHON: Anabasis. With vocabulary to each volume. By J. MARSHALL. I, II (by C. S. JERRAM), III, IV, 1s. 6d. each. III-IV, 3s. Separately, *Vocabulary*, 1s.

Cyropaedia. By C. BIGG. I, 2s. IV-V, 2s. 6d.

Hellenica. By G. E. UNDERHILL. 7s. 6d. I-II, 3s.

Memorabilia. By J. MARSHALL. 4s. 6d.

ANCIENT HISTORY, ETC.

JUNIOR HISTORY OF ROME. To the death of Caesar. By M. HAMILTON. Intro. L. H. HELBERT. Illustr. 4s. 6d.

SOURCES FOR ROMAN HISTORY, B.C. 133-70. By A. H. J. GREENIDGE and A. M. CLAY. 5s. 6d. net.

SOURCES FOR GREEK HISTORY between the Persian and Peloponnesian Wars. By G. F. HILL. Reissue. 10s 6d. net

LATIN HISTORICAL INSCRIPTIONS, illustrating the history of the Early Empire. By G. McN. RUSHFORTH. 10s net.

MANUAL OF GREEK HISTORICAL INSCRIPTIONS. By E. L. HICKS. New Edition, revised by G. F. HILL. 12s 6d.

ATTIC THEATRE. A description of the Stage and Theatre of the Athenians. By A. E. HAIGH. Illustrated. Third Edition, revised and partly rewritten by A. W. PICKARD-CAMBRIDGE. 10s. 6d. net.

RISE OF THE GREEK EPIC. By GILBERT MURRAY. Second Edition. 7s. 6d. net.

ANCIENT CLASSICAL DRAMA. By R. G. MOULTON. 8s. 6d.

Digitized by Google

OXFORD CLASSICAL TEXTS

Asconius. CLARK. 3s. 6d.
Caesaris Commentarii. DU PONTET. 2 vols. 2s. 6d. and 2s. (Complete, 7s.)
Catulli Carmina. ELLIS. 2s. 6d.
Catullus, Tibullus, Propertius. 8s. 6d.
Ciceronis Epistulae. PURSER. 4 vols. 6s., 4s. 6d., 4s. 6d., 3s. (Complete, 21s.)
Ciceronis Orationes. Mil., Caesarianae, Phil. CLARK. 3s.—Sex. Rosc., Imp., Clu., Cat., Mur., Cael. CLARK. 3s.—Verrinae. PETERSON. 4s. (3 vols. in 1, 18s. 6d.)—Quinct., Rosc.Com., Caec., Agr., Rab.Perd., Flacc., Pis., Rab. Post. CLARK. 3s.—Post. Red., Dom., Har. Resp., Sest., Vat., Prov. Cons., Balb. PETERSON. 3s.—Tull., Font., Sull., Arch., Planc., Scaur. CLARK. 2s. 6d. (3 vols. in 1, 16s.)
Ciceronis Rhetorica. WILKINS. 2 vols. 3s. and 3s. 6d. (Complete, 7s. 6d.)
Corneli Nepotis Vitae. WINSTEDT. 2s.
Horati Opera. WICKHAM and GARROD. 3s. (4s. 6d.)
Isidori Etymologiae. LINDSAY. 2 vols., 20s. (25s.)
Lucreti de Rerum Natura. BAILEY. 3s. (4s.)
Martialis Epigrammata. LINDSAY. 6s. (7s. 6d.)
Persi et Iuvenalis Saturae. OWEN. 3s. (4s.)
Plauti Comoediae. LINDSAY. Vol. I, 6s. Vol. II, 6s. (Complete, 16s.)
Properti Carmina. PHILLIMORE. 3s.
Stati Silvae. PHILLIMORE. 3s. 6d.
Stati Thebais et Achilleis. GARROD. 6s. (With Silvae, 10s. 6d.)
Taciti Op. Min. FURNEAUX. 2s.
Taciti Annales. FISHER. 6s. (7s.)
Taciti Historiae. FISHER. 4s. (5s. 6d.) (Hist., Ann., Op. Min., 15s.)
Terenti Comoediae. TYRRELL. 3s. 6d. (5s.)
Tibulli Carmina. POSTGATE. 2s.
Vergili Opera. HIRTZEL. 3s. 6d. (4s. 6d.)
Appendix Vergiliana. ELLIS. 4s.
Aeschyli Tragoediae. SIDGWICK. 3s. 6d. (4s. 6d.)
Antoninus. LEOPOLD. 3s. (4s.)
Apollonii Rhodii Argonautica. SEATON. 3s.
Aristophanis Comoediae. HALL and GELDART. 2 vols., 3s. 6d. each. (Complete, 8s. 6d.)
Bucolici Graeci. VON WILAMOWITZ-MOELLENDORFF. 3s. (4s.)
Demosthenis Orationes. BUTCHER. Vol. I, 4s. 6d. Vol. II, Pt. I, 3s. 6d. (Vols. I and II, Part I, 12s. 6d.)
Euripidis Tragoediae. MURRAY. Vol. I, 3s. 6d. Vol. II, 3s. 6d. (Vols. I and II together, 9s.) Vol. III, 3s. 6d. (4s. 6d.) (Complete, 1- 6d.)
Hellenica Oxyrhynchia cum Theopompi et Cratippi Fragmentis. GRENFELL and HUNT. 4s. 6d.
Herodoti Historiae. HUDE. 2 vols., 4s. 6d. each. (Complete, 12s. 6d.)
Homeri Ilias. MONRO and ALLEN. 2 vols., 3s. each. (Complete, 7s.)
Homeri Odyssea. ALLEN. 2 vols., 3s. each. (Complete, 6s.)
Hyperides. KENYON. 3s. 6d.
Longinus. PRICKARD. 2s. 6d.
Platonis Opera. BURNET. Vols. I–III, 6s. each (7s. each; I–III, 20s.). Vol. IV, 7s. (8s. 6d.). Vol. V, 8s. (10s. 6d.; IV–V, 18s.) Separately —Respublica, 6s. (7s.); on 4to paper, 10s. 6d.; First and Fifth Tetralogies, paper covers, 2s. each; Sixth, cloth 4s., paper covers, 3s. 6d.; Apology and Meno, 2s. 6d.
Theophrasti Characteres. DIELS. 3s. 6d.
Thucydidis Historiae. JONES. 2 vols., 3s. 6d. each. (Complete, 8s. 6d.)
Xenophontis Opera. MARCHANT. 4 vols. I, III, 3s. each; II, I- 3s. 6d. each. (Complete, 12s. 6

Prices above are for cloth bindings (in brackets, for editions on Oxf India paper). In paper covers, 6d. less per vol. (1s. less for those fro 6s. in cloth). Prices for interleaved copies in stiff cloth on application.

Digitized by Google

Digitized by Google

Digitized by Google

Stanford University Libraries
3 6105 020 099 169

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-9201
All books may be recalled after 7 days

DATE DUE

28D JUN 1 8 1998
JUN 15 1998
JUL 06 1998
28D JUL 1 3 1998
28D OCT NOV 2 0 1998
28D DEC 1 8 1998
DEC 15 1998

Digitized by Google